



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

839.18
M4
E2

B 971,673

The University of Chicago.

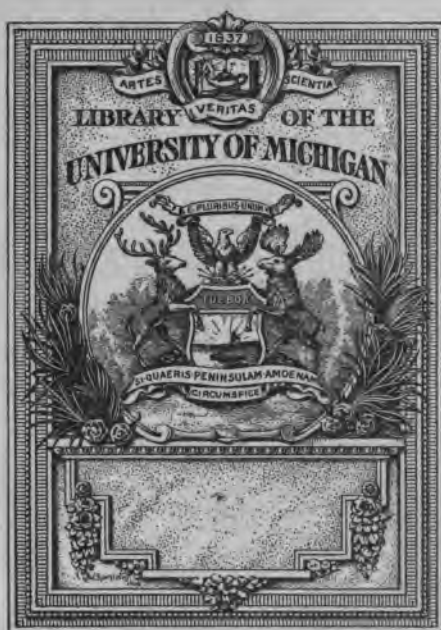
FOUNDED BY JOHN D. ROCKEFELLER.

THE MIDDLE LOW GERMAN VERSION
OF
THE LEGEND OF MARY MAGDALEN.

A DISSERTATION SUBMITTED TO THE
FACULTIES OF THE GRADUATE SCHOOLS OF ARTS,
LITERATURE AND SCIENCE,
IN CANDIDACY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY.
(Department of Germanic Languages and Literature.)

BY
CARL EDGAR EGGERT.

THE JOURNAL OF GERMANIC PHILOLOGY PRESS
1902
BLOOMINGTON, INDIANA.



839.13

M4

E2



copy of the original, see p. 17

The University of Chicago.

FOUNDED BY JOHN D. ROCKEFELLER.

111.74

**THE MIDDLE LOW GERMAN VERSION
OF
THE LEGEND OF MARY MAGDALEN.**

A DISSERTATION SUBMITTED TO THE
FACULTIES OF THE GRADUATE SCHOOLS OF ARTS,
LITERATURE AND SCIENCE,
IN CANDIDACY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY.
(*Department of Germanic Languages and Literatures.*)

BY
CARL EDGAR EGGERT.

THE JOURNAL OF GERMANIC PHILOLOGY PRESS
1902
BLOOMINGTON, INDIANA.

INDEX.

	PAGE
Introduction.	
Part I.—The Manuscript	132
Part II.—Growth of the Legend	133
Part III.—Phonology	153
The Vowels	156
The Consonants	162
Part IV.—Morphology	166
Part V.—Versification.	183
Part VI.—Results	187
Normalized Text	191
Bibliography	212

THE MIDDLE LOW GERMAN VERSION OF THE LEGEND OF MARY MAGDALEN.

PART I.

ONE of the most widespread Christian legends of the Middle Ages is that of Mary Magdalen and her fabulous apostolate in Provence of which she is the titular saint. Among the German versions or adaptations of the story is that found on folia 60^b to 73^a of Helmstedt Codex 894 bearing the date 1449 A. D., written in Middle Low German, and at present in the ducal library at Wolfenbuettel, Germany. For the material and literature upon this subject I am mainly indebted to the kindness of Professor H. Schmidt-Wartenberg in putting his copies of the manuscripts at my disposal, and to whom I hereby extend my sincere gratitude.

The following is the description of the only extant MS. of this version according to Heinemann, *Handschriften der Bibliothek zu Wolfenbuettel*, 1^{er} Abt. Bd. 2. p. 287:

894. Helmst. Pap. 21 x 14½ cm. 257 Bll. 15. Jahrh. (1449),
von zwei verschiedenen Händen. Zum Theil mit rothen
Überschriften und Anfangsbuchstaben.

Enthält:

- 1) f. 1-55'. Het leve Christi. *In plattdutschen Versen.*
 - 2) f. 56-60'. Van dem dische im Himmelrike.
 - *3) f. 60'-73. Van sunte Maria Magdalenen.*
 - 4) f. 73-89. Vnser frowen claghe.
 - 5) f. 89'-91. De dochtere der seven dotsuenden unde seven
howetdogheden.
 - 6) f. 91'-93'. De seven ghawe des hilgen geystes.
 - 7) f. 95-209'. Bruder Philipps des Karthäusers Marienleben.
Plattdutsch. „Dit bok het sunte Marien levent.“ *Andere
Handschriften 1039 und Aug. 18. 21. 1. (4) (die letztere
oberdeutsch). Herausgegeben von Heinrich Rückert
(Quedlinburg, 1853).*
 - 8) f. 211-254. (von der zweiten Hand). Sunte Elizabeten
passie.
 - 9) f. 254-257. De seven dagetide.
Prov. u. Gesch.:
- Ebd. Holzdeckel mit roth gefärbtem gepresstem Leder überzogen;

die Schleisser sind abgerissen. Auf dem Vorsatzblatte steht die kurze Inhaltsangabe: Van den dogheden vnde van der kyntheyt unses heren, vnde van sunten Ilseben leuen.

Our version recites in 800 lines, riming in pairs, that part of the life of M. M. dealing with her departure with Maximinus, Lazarus, Martha and others of the seventy two apostles from the Holy Land; their miraculous voyage to, and arrival at, Marseilles; the distress and want of the apostles relieved after the third nocturnal appearance of the disembodied Mary before the royal or princely couple of the country; the latter's resulting voyage to Palestine with the storm at sea causing the death of the mother in childbirth; the miraculous preservation of mother and son on the rocky isle; the prince's stay of two years with St. Peter in Palestine; his return and reunion with wife and child resulting in the conversion of his land and the appointment of the two bishops.

PART II.

With the mass of dogmatic literature discussing the identity of the adulterous Mary with her who anointed Christ's feet with the costly ointment and with the Mary present at the crucifixion; with the stoutly affirmed, and just so stoutly denied voyage of M. M. to Provence and her life of thirty years in the wilderness, this study has nothing to do. The prevalent Catholic view may be found in the *Acta Sanctorum (Bollandistorum)* of July 22, vol. V. 218 ff. A concise life of M. M. by *Ludwig Clarus*, Regensburg 1852, is based on the able and compendious work of the Abbé M. Faillon, *Monuments inédits sur l'apostolat de Ste. M. M. en Provence etc.* Paris 1847 and 1865.

On pages 155-6 of vol. 31 of the *Series Latina* of Migne's *Patrologia*, Paris 1867, occurs the following entry for the year 43 A. D. in the *Chronicon* of Flavius Lucius Dexter, a Spanish ecclesiastic, who was alive between 368 and 430: "Hierosolymitani Judaei vehementer infensi Beato Lazaro, Magdalenae, Marthae, Marcellae, Maximino, Josepho ab Arimathia, nobili decurioni, et aliis plurimis; navi sine remigio velisque ac sine gubernatore eos imponunt et exulare mandant. Qui per varium mare divinitus delati ad Massiliensem portum incolumes appellunt."

Faillon, followed by Dr. Otto Knörk, cannot find any earlier reference than the life of M. M. set by him in the sixth, or possibly fifth, century, that is a hundred years later than the entry of Dex-

ter. The death of M. M. is also recorded by Dexter, to be found in the same volume of the *Patrologia* p. 255-6. The tradition would seem then to be established in the *fourth* century in Provence as well as in Spain.

The successor of the very brief "first life" cited by Faillon, is a longer anonymous one, printed on pages (columns) 437-446 of volume II of the *Monuments etc.* This would seem to be a source of the work by Rabanus Maurus (776-856) "*de vita beatae M. M. et sororis eius sanctae Marthae*" which may be found in vol. 112 *S. L.* of Migne's *Patrologia* and in Faillon II, col. 453 ff. As this author attempted to sift out the many interpolations which he regarded as spurious, it is the nearest approach to a plausible account, fortified by apparent erudition and criticism, to be found before the work of Launoy.

Next in point of time comes the life by Saint Odon, abbot of Cluny in the tenth century, followed by that of one Josbertus, an unknown author of the tenth century, who concludes his account with a "*stupendum miraculum*," the origin of our composition. See Faillon II. 575 ff. Unfortunately he does not print the story of the Prince of Marseilles. This is the oldest extant account of the conversion of the prince of Marseilles, who appears there merely as a rich private citizen. This story gained wide currency at the time of the Crusades and later and may be found in the *Speculum Historiale* of Vincent de Beauvais (1240-50), in the *Legenda Aurea* of Jacobus a Voragine (1260-76), in the *Speculum Sanctorale* of Bernardus Guidonis (13th cent.) and in a life of M. M. by Cardinal Cabassole (13th c.) as well as in countless poetical versions in the popular tongues. As the first of these authors claims in the 107th chapter of the *Sp. H.* to have derived his material from the *Gesta Marthae* and the *Gesta Mariae Magdalenae*, these must be the titles of compilations of the various lives of these two sister saints, the one by a pretended Synthex, the latter by an unknown hand. This unknown "editor" is thought by Faillon, Clarus and Knörk to have lived during the early Crusades when the custom of wearing the cross as the emblem of those who fought for the Holy Sepulchre attained its chief significance. (See lines 438-9 and 590-2 of the text.) The *Gesta* as reported by Vincent and Jacob contain the final form of the medieval life of M. M., although they vary slightly in different copies of perhaps

the original MS. Though Dr. Pierce Butler in his dissertation *Legenda Aurea--Légende Dorée--Golden Legend*, Baltimore 1899, page 7, is undoubtedly right in saying that the *Legenda Aurea* is largely compiled from Vincent's older *Sp. H.*, it is just as certain that Jacob may have used copies of those same *Gesta* used by Vincent. From internal evidence, I think he did. And even though the thesis can be maintained that nearly all the extant "belletristic" versions of the life of M. M. are derivable from either the *Sp. H.* or the *L. A.*, it is not positive that these authors may not have used other versions of the same lost original. It is certain, that the poem of Guillaume le Clerc of Normandie antedates either of these sources. A similar idea is expressed by Dr. C. Horstmann on p. VIII of the Introduction to the *Early South English Legendary or Lives of Saints*.

Vincent does not mention Cedonius (John IX. 1, f); Jacob does. Neither is quoted in Migne's *Patrologia*, but in his commentary on Dexter's *Chronicon*, P. Franciscus Bevarius (17th century) cites Petrus de Natalibus (bishop of Equilio in the 14th century) in substantiation of Dexter's entries. Migne 31, p. 155. He also says: *His addit Celidonium, seu Cedonium*. P. de N. *Cat. Sanct.* cap. 102. This seems to indicate that Vincent and Jacobus are not regarded as ecclesiastical authorities while Petrus de N. is. Did he perhaps use better authorities than the former?

The final content of the story is to be found in both Vincent de Beauvais and Jacobus a Voragine. Later poets may expand a *praedicans* into a long winded sermon as does ours of Helm. Codex 894, or keep the *pelegrin* weeping and wailing *ad nauseam* as does he of Berliner Codex 245, nothing is added to increase or even vary the tradition. In the *Speculum Historiale* the essential part of the story is to be found in book X, chapter 94 the last sentence, continuing through to chapter 99, excepting a few lines at the end of chapter 98. In Graesse's Breslau edition of 1890 of the *Legenda Aurea* the corresponding story is on pages 409-413. While agreeing almost to identity of language the following discrepancies must be noted. The passages to be cited from the *Sp. H.* either do not occur in the *L. A.* or else are materially different from the corresponding.

1) On arriving at Massilia: *Et egredientes navim villam ingressi sunt*.

2) *terrae lapidibus accubantes, jejunes et orationibus insistentes pernoctaverunt.*

3) *erat enim non modico dolore afflictus, eo quod spe prolis diu desideratae frustaretur.*

4) *itaque Matrona praepotens compati coepit sanctorum inopiae, ac per satellites fidos et familiares iussit eis victualia erogari occulte, timebat enim viri sui saevitiam et gentium vicinarum perfidiam.*

5) *de Christi pauperibus reficiendis et operiendis* (last apparition of M. M. before the princess).

6) *Itaque beneficiamus eis et rogemus M. M. Deum suum orare ut possim concipere* (advice of princess to husband).

7) *Acquievit ergo vir utili consilio mulieris.*

8) Note the different ideas in *Sp. H.*: *sanctos Dei praecipiens hospitari et in omnibus his necessaria erogari et sic factum est* and *L. A.*: *Quapropter ipsos hospitio receperunt* (i. e. the royal couple) *et iis necessaria ministraverunt.*

9) *(-concepisse) et gavisus sunt universi.*

10) *et femineo more nitens in vetitum; but L. A. nec mutans femina morem.*

11) *sufficienter illos edocens quod duce Petro Apostolorum principi omnia quae praedixerat eis de Domino Jesu in notitiam cederent.*

12) *Nautae carbasa ventis exponunt.*

13) *Inhumanum est enim corpus semivivum fluctibus injicere et absonum in tam tenero puerulo tam subitum homicidium perpetrare.*

14) *Tunc autem remis incumbunt et iter incognitum accipiunt et cum impellente vento gratiore navis optato portui applicuisset, dato naulo peregrinus egressus est. Emensoque aliquot dierum itinere ---.*

15) *(Petrus-- signo viso crucis--)* *gavisus est.*

16) *Novit enim quod--- verbum Dei praedicatum est.*

17) *Ego sum Petrus eroque dux et comes tuus.*

18) *ille accepta B. Petri licentia (repatriare curavit).*

19) *et more catulino etc.*

20) *pannosque quos superposuerat corpori adeo recentes atque fragrantés ac si in pertica vel in arca ex die qua ibi fuerant positi diligenter fuissent collocati, consideravit etiam ita coloratum cor-*

pus matronae sicut fuerat cum vegetaretur spiraculo vitae: qua viso gavisus est et procidens in terram gratias egit Domino Jesu Christo et B. Mariae Mag. cuius meritis ac precibus talia sibi noverat contigisse.

21) *O beata M. M. magnus est ille quem in terris praedicas Deus tuus, credimus et confitemur quod praeter ipsum non est alius deus; ecce nos et omnia nostra in manu tua sumus, fiat de omnibus sicut vis et narrantes astantibus omnia quae sibi acciderant.*

Of these citations the Low German author has omitted or condensed numbers 4, 7, 9, 10, 13, 14, 15, 16, 19 and 20. All the others are accounted for.

Of the *Legenda Aurea* the following passages do not occur in the *Speculum Historiale*:

1) The names Lazarus, Martilla and CEDONIUS.

2) *Nec mirum si os quod tam pia et tam pulchra pedibus salvatoris infixerat oscula caeteris amplius verbi Dei spiraret odorem."* (G. 53-7.) (H. 229-32.)

3) *membrum patris tuae Satanae.*

4) *Cum autem quadam die M. M. praedicaret praedictus princeps dixit ei, putas posse defendere fidem quam praedicas? Cui illa equidem illam defendere praesto sum utpote quotidianis miraculis et praedicatione magistri mei Petri qui Romae praesidet roboratum. Cui princeps cum conjuge dixit, ecce dictis tuis per omnia obtemperare parati sumus si a Deo quem praedicas nobis filium impetrabis...Propter hoc inquit M. non remanebit...Tunc b. M. pro ipsis exoravit ut sibi filium concedere dignaretur...Cuius preces Dominus exaudivit et Matrona illa concepit.*

5) *janique unius diei et noctis cursu consummato (coepit nimum mare intumescere).*

6) *Quid faciet peregrinus et cum uxorem mortuam videat et puerum vagientem querulis vocibus matris mammam appetentem? Lamentabatur plurimum et dicebat: Heu miser! quid facies? Filium habere desiderasti et matrem cum filio perdidisti.*

7) *utilius esse credidit corpus et puerulum illuc deferri quam marinis beluis ad devorandum dari.*

8) *si potens es memor sis animae matris et prece tua misereatur ne pereat natus.*

9) *et beatum Lazarum in eiusdem civitatis episcopum unani-*

miter elegerunt. Three lines further: *etiam beatus Maximinus in episcopum est ordinatus.*

3, 4 down to *Cui*, 7 and 9 are wanting in H. 894, as also the name "Cedonius." 2, 5, 6, and 8 occur substantially in Guillaume le Clerc's poem. 4 from *Cui* on is the same as the source of lines 381-6 in H. 894. Evidently the *Speculum H.* has more claims to be regarded as the source of H. 894 than has the *L. A.*

Considering the intimate relations between Germany and Italy even after the death of Frederick II and during the Interregnum it was but natural that there should be a lively interchange of ideas between the two countries in consequence of which the *Legenda Aurea* was early introduced into Germany and obtained a wide vogue. From it was derived *das altddeutsche Passional*, written about 1275. The story of the "*Vurste von Marsilien*" can be found there on pages 374-391 of the edition of K. A. Hahn, Frankfurt a. M. 1857. Its predecessor, perhaps by the same author as the *Passional*, *das Veterbuch*, is not printed, with the exception of a few parts and those unfortunately not containing the legend of Mary Magdalen. See *Wiener Sitzungsberichte* L.XIX, 69 and 71-146.

Nearly contemporaneous with these is a ponderous *Alemannic* poem, Vienna Codex 2841, containing upwards of 6000 lines, ending with the uncompleted story of the prince or "Künc" von Zicilie, written by a clergyman who wishes to banish the *Ritterpoesie* by the rivalry of such superior religious poetry as his own. It is an attempt to versify whatever of the entire Bible has a bearing on Christian faith and it is to this I would ascribe the occasionally rather free treatment of the probable source: the *Legenda Aurea*.

There is only one other German poem that has any possible connexion with H. 894, and that is the Berliner Codex 245, written in a Middle German dialect and based, if we may believe the author, on a Latin original according to line 74: "*Al ich sy in latin geschryben fant.*" This work is in my opinion derived from the *Sp. H.*

There remains one more possible source of H. 894. When we consider the immense debt of Germany to France whose literary treasures she so freely exploited to build up her epics and romances of the M. H. G. period, the conclusion is not unwarranted that Low Germany, whose only great work, *Reinke Vos*, came from

France by way of the Netherlands, should also look to the land of greater culture for her models. One of the earliest, if not the earliest extant poetical work treating our theme, is that of Guillaume, surnamed le Clerc de Normandie, a work treating only the story of the prince of Marseilles and composed before the completion, probably before the beginning, of the *Speculum Historiale*. As the only extant poem treating exactly the same subject matter as the H. 894 and *no more*, it demands special attention. It can be found in the fourth volume of *Romanische Studien* pages 493-539, accompanied by a historical study by Dr. Adolph Schmidt.

Provence, which claims to hold the relics of M. M. in the church of St. Maximinus at St. Maximin, the seat of her supposed labors, the witness of her miracles, has but little to show in a literary way. One small poem of a lyrical nature, for which the natives claim an absurd antiquity, and some fragmentary translations from the *Legenda Aurea* form the total. See C. Chabaneau, *Ste. M. Madeleine dans la lit. provençale. Revue des Langues Romanes* IX 105 f., X. 53 f., XI 105 f. and 157 f. XII 105 f.

The many mysteries and other poetical versions written in England had no influence beyond their island. At any rate I have failed to find any connexion between them and H. 894. I add their titles in the bibliography, as far as consulted by me.

It will never be known who invented the story of the prince of Marseilles, or whatever his title was in the various versions. The invasions of the Saracens in the 8th century destroyed temporarily everything Christian in Provence. The supposed relics of the saints, including those of Mary Magdalen, were hidden for a more propitious time. After the withdrawal of the enemy the tradition commenced to assert itself. Stories grew up of miraculous rescues, as was natural along the Rhone and the Mediterranean. Then with the approach of the year 1000 and the expected end of the world, came a tide of pilgrimage to the Holy Land by land and more especially by sea. Some noble or prince may have made a pilgrimage with his wife to the Holy Land and have lost her in childbirth at sea. He may have been forced to leave her on some rocky isle. This was basis enough for the story. Then an element was added: the child was saved and tended by some woman and restored to the father later. Next, the story of the raising of

Lazarus from the dead suggested the possibility of raising the life of the prince. But Mary Magdalen was, according to Pope Gregory the Great, the sister of Lazarus and the patron Saint of Provence. She, then, is the one to save the mother and child. She was who induced the prince to go on his pilgrimage. This much of the story may have been completed in the neighborhood of 1000, but the reference to the use of the cross as the emblem of faith is said by Faillon, Knörk and Clarus to indicate a composition at the time of or after the beginning of the first Crusade. Then another motif was added to explain why the prince went to the Holy Land at the instigation of M. M. It was to procure an heir as the price for his adoption of Christianity. Such a motif was common enough in early feudal times.

That the spirit of a mortal should leave the body and return to the earth as a *spirit* is, of course, of immeasurable antiquity, but that the soul should leave the body and then return to it, is, I think, connected only with the raising of Lazarus and the Ascension of Christ. So the passing of the spirit of the princess into Palestine along with her husband is due to a Christian source.

Faillon is probably right II, 97 ff. in ascribing the invention of this story to some troubadour of perhaps the eleventh century. Whether the story is more "*insensé*" than the "well attested" Catholic miracle he cites as a positive fact, isn't so certain. It is a fairy story and interesting as part of the Christian mythology of the middle ages. In fact, Dr. Adolph Schmidt in *Romanische Studien* IV, 540 sees a continuance of the old classical stories of Leucothea, a sea goddess, a belief in whom has persisted in Provence down to the time of the composition of our story. Compare L. Preller, *Griechische Mythologie*, Berlin 1894, pp. 601-5. Ino-Leucothea, the nurse of the infant Bacchus, was the universal Mediterranean patron deity of sailors. Ovid, *Fasti*, VI, 479 ff., identifies her with the Roman Mater Matuta, the same as the Greek Eileithyia, by the latter of which names she was also honored at Massalia. This would account for her care of the child and mother on the "rocky isle" if we are justified in admitting the transference of her attributes to the Christian Maria Magdalena. This explanation is ingenious if not convincing.

Our poet's ignorance of the name Cedonius, the impression he gives of the voluntary departure by sea of M. M. and her com-

panions, the failure to mention the stop at Rome are reasons sufficient to preclude the possibility of his having used *Legenda Aurea*, the *Passional* or the *Alemannic* version.

What was his debt, if any, to the French version, written in the vicinity of 1200-1220, by Guillaume? Either this work or a translation of it must have been known to the Low German author.

Was B. 245 written before or shortly after H. 894? If written before, there is very little evidence of borrowed lines or expressions in H. 894. Note the following:

H. 49. *Do se quemen an de have.*

B. 136. *Da sy quomen in dy habe.*

H. 66. *Ere kussen dat weren stein.*

B. 153. *Ir kossen woren steyne.*

H. 71. *Des morgens do de dach erschein.*

B. 160. *Des morgens da der dag uff brach.*

H. 249. *Dat de godes knechte dar ute legen.*

B. 437. *Daz nu das godes folg da liget.*

H. 271-2. *Er antlat bernde an der stunt Alse al dat hus wer entczunt.*

B. 472-3. *Alse dat hus da zu stunt Mit fuer wer gar enzunt.*

H. 273-4. *Unde reip vil luder stemme: Slepstu vil grimme?*

B. 478-9 *Mit ener luden stimme Sprach sie in zornes grimme.*

Of these the most important is H. 66: B. 153 not found in G. or L. A. but in Sp. H.

A further comparison of H. and B. reveals the following interesting results:

B. strangely inserts Marcus where H. has Lazarus.

B. has Marcellia, H. has Marcellina.

B. lets the company go outside of the city to sleep on the stones under the sky. H. says 57: *Ein dorþ segē se do*, and 63-4 *Do segē se ein bedhus stan, Darinne bleven se de nacht.*

Sp. H. has *villam* for *dorþ* while G. and L. A. do not mention their going without the city.

B. 156-9 and H. 68-9 agree with Sp. H. in having the exiles spend the night in prayer.

Sp. H. —*et orationibus insistentes pernoctaverunt.* (Not in L. A.)

H. *Vil wenich se slepen. Se bededen unde repen Got an bet an den lichten dach. Erer ninein nenes slapes plach.*



B. Alsus ir ieclicher det Gein hiemelrich sin gebet Vil fleiss-lichen durch dy nacht Mit demut und myt andacht.

The sermon of M. M. in *H.* 131-216, to which the corresponding *B.* 323-78 seem to be a supplement, may be an attempt to surpass a predecessor.

B. 391-402 agree with *H.* 233-7 and *G.* 70-6 and *Sp.H.* in having the princess of Marseilles secretly send provisions to M. M. and her companions. This is not in *L. A.* or the *Passional*.

The motive in *B.*, *G.* and *Sp.H.* is pity, in *H.* the shrewd thought that a child may be the reward if M. M. really does preach the truth.

For *Sp. H.* see "4" on page 136. For *H.* 233-7, see the text.

G. Tant que la femme a cet riche home

La entendi mout doucement

E si li fist priveement Par serjanz ou mout si fiout

Enveier de ce que ele out A lui e a sa compaignie

Si que sis sires n'en sout mie.

B. Des herren frauwe da zu stunt Von rechter erberme wart enczunt.

So ir hercze jamer dut Durch Maria armut,

Daz sy und ir geselschaft Waren also kommerhafft,

Daz sy von manichem lyden not, Eym knechte sy gebot

Dem sy vor den ander [u] bas Getruweten daz er schuffe das

Daz er dy elendigen schar Bewart an der lip nar.

L. A. calls the princess "*membrum patris tui Satanae*," an expression foreign to *H.*, *B.* and *Sp. H.*

B. 564-7, *H.* 298-301 and *G.* 125-8 agree with *Sp. H.* (see 6 on p. 136) in having the princess on awakening suggest the possibility of M. M.'s interceding with Christ to procure them a child. This is not found in *L. A.*, the *Passional* or *W.* 2841.

B. Daz sy iren got da bede Daz er uns genode dede

Daz er von sinen crefften uns Beroden wolde eines sons.

G. Faines lor bien, se m'en creez E la dame requerez

Que ele prit a son seignor Que il nos doinst aucun enfant.

B., *H.*, *G.* and *Sp. H.* inform us that M. M. and her friends find lodging in the city at the command of the prince whereas the prince himself is their host according to *L. A.*, *W.* 2841 and *P.* See *H.* 303-6, *Sp. H.* 8 on p. 136.

G. 139. *Tote la vile assembler fist E si lor comanda e dist*

Qu'il receussent cele gent.....

Bon ostel lor a fait trover E si lor fist aministrer.

IV. 2841. Sie gabent an dem morgen [Die] den ellenden herberge
Unde dan an dem berge. .Klaider und spise.

P. p. 377 l. 74. do wart von sime gebote zu im die heilige rote
mit aller fruntschaft geladen Er besserte in gar iren schaden
swaz si vor ungemaches liden unde wolde si dar an bevriden
daz si alda mit im bliben.

The visit of the royal couple to M. M. described in *H.* 309-82, in *G.* 147-8, *B.* and *L.A.* is wanting from the *Sp.H.* though the following words at the end of chapter 95 show that something has been omitted from the account. Perhaps *G.* contains here the original since both it and *H.* describe the prince as kneeling to M. M. of which no mention is made elsewhere.

G. 147-8. *E la Magdaleine preierent E devant lui s'agenoillierent.*

H. 312-3. Nicht lenger se do stunden; Se velen vor ere vote.

Strangely enough *B.* 645-9 corresponds with *G.* 152-3 in language not found in *H.*, *Sp. H.*, or *L. A.*

G. *E li prodhome qui la requist Jut od sa femme e la hanta*
Si qu'en poi d'ore l'enceinte a.

B. Sy woren des drostes geil, Des ersten nachtes er sin heil
Versuchte noch gewonheit.

Nyt lenger iz dar noch wart gespart Dy frauwe eines kindes
swanger wart.

Though *B.* does not contain the thought of *H.* 386-94 and *G.* 158-161 yet *B.* 664-5 recall *H.* 397-8.

B. Und wil myt augen ansehen We dysz alles ist geschehen.

H. Ik wil dat wunder besein Alse dat is geschcin.

The *femineo more nitens in vetitum* of *Sp.H.* seems to have been the original of *B.* 688-91, rather than *L. A.* (see 10 p. 136) *Sp. H.* *G.* and *H.* only, omit the idea.

H. makes no mention of the *callidus tentator* of *Sp. H.* as does *B.* while *G.* 206 uses *maufe* for the same; nor does *B.* mention these as the first crosses, conformably with *G.* and *H.*

G. 200-2 *E la corteise Magdaleine Li done la croiz premereine*
Que onques portast pelerin.

H. 'Do hefte se en twe crutze up er weit' De ersten de gi worden
upgeneit.

G. 218. *Et firent les veiles drecier—H.* 444—*Sp.H.* *Nautae carbasa*

ventis exponunt; not in *L. A.* and *P.*

B. 741-2 and *H.* 435-6 suggest *Sp. H.* (see II p.136). This is lacking, however, from *G.* Either *Sp. H.* or *B.* is the source, then, of the passage in *H.* It is lacking from *L. A.* and *P.*

B. *Ir findet ein man zu hant Der Symon Peter ist genant.*

Er saget üch alle dy geschicht etc.

H. *Dar wert dek Peter bekant. Deme segge ek sende dek dar.*

De betekent dek al de wunder gar.

G. B. and *H.* agree to some extent in the description of the start, though *G.* and *L. A.* agree upon their having proceeded *one day and one night*, while the time is not so limited in *B.* and *H.*

B. 767. *Sy furen harte unde swinde Mit gudem segelwinde*

UNDER dag UNDER nacht.....

In der kurczen wyle Machte lange Myle.

H. 445. *Ein WESTERwint quam do*

De se snelle brachte B1 dage unde B1 nachte

Verne up dat breide mer.*

G. 216. *Quant deus lor dona vent del NORT*

Esquiperent li marinier.

223. *UN jour e UNE nuit siglerent Qu'onques nule ore ne finerent.*

A mout grant joie s'en aloent E a pleine veüe siglcent.

F. p. 379, l 19 f. *in quam von winde ein ebene bur*

die in die segele da sluc unde daz schif so hin truc

vaste uf die GERUME se.*

Enough has been shown to prove conclusively that *H.*, *B.*, *G.* and *Sp. H.* belong to one well defined group over against another to which belong *L. A.* and *P.*, perhaps also *W.* 2841. Probably *G.* was known to the author of *B.* also. A comparison of *B.* 772-4 with *G.* 247-8 reveals an idea foreign to *H.*, *P.* and *W.*, but an indication of *B.*'s possible indebtedness to *G.*:

B. *Nu enruchte ich wer DER were. .Der dysz selbe mere*

Üch furbas MECHTE KUNT.

G. *Reine de Misericorde! Qui est CIL qui cest pas RECORDE--?*

The first presumable indebtedness to *P.* or *L. A.* occurs in *H.* 461-6 with which *B.* 818-24 correspond.

B. *Er sprach: auwe dieser not*

Und dieser jemerlichen fart Daz ich ye kindes vater wart!

Auwe herczelybes wyf, Wy han ich dynen cloren lyp

Sus jemerliche verkeret nu Und auch daz kind alzu fru!

(Compare text for *H.* 461-6.)

G. has only l. 302: *Od lui estuet crier e braire*, while *L. A.* has 6 on p. 137. In *G.* l. 306 there is, perhaps, an indication of the disgust with life which is seen in the *Passional* p. 379 l. 47-50.

*Owe ich arm man er rief,
Was sal mir vurbaz der lib wande ich verlorn habe daz wib
Und darzu min liebes kint?*

Nevertheless the speeches in *B.* and *H.* are so natural, even necessary, in their place that they would not have strained the intellect of the two "poets" even if they had never seen a precedent.

Great freedom is shown by all the poets in the description of the father's entreaties to the mariners to save his child. *B.*, *P.* and *L. A.* agree in their equivalents for the *quam marinis beluis ad devorandum dari* of the last. This merely shows that *Sp. H.* was not the only source of *B.*

While *G.* 387-406 agree with *H.* 516-35 and both with *Sp. H.*, *B.* 930-54 agrees more with the version of *P.* p. 380 l. 40 f. Still *H.* 532-5 may have some connexion with *B.* 949-52, though the latter text is corrupt.

B. *Ob du syner gotlichen list So here und GEWELDIG bist,
Daz sin gotliche craftt Weldet alle meisterschafft*, etc.

H. *BIDDE* dinen heren Crist Icht he so WELDICH ist*

Dat he dernere dat kindelin, etc.

So *G.* 402-3. *E au vostre deu e a vos, Que tenez si a VERTUOS
Comant jeo le cors e l'enfant.*

L. A. — *si POTENS es, memor sis animae matris et PRECE* tua
misereatur ne pereat natus.*

The last citation is undoubtedly responsible for *H.* 532-5, whether it was taken from the *L. A.* or from some other source. It does not occur in *Sp. H.* The *P.* does not make it apparent that *M. M.* is to intercede with God by her prayers, so that is excluded.

L. A., *Sp. H.*, *P.* and *B.* have nothing to correspond with *H.* 544-73 for which there is a counterpart in

G. 413 f. *Ici endreit ne voil jeo mie Trespasser que jeo ne vos die
De la tres douce pecchieresse Que en terre ert preechieresse.*

E que el mout devint norrice E a l'enfant fist tel office

Le cors garda que ert au mont Qu'il ne secha ne ne porri

E si mieus l'enfant a norri

Que s'il eust plusors norrices.

*La dame ne fu adesse Ne de pluie ne de rosee
 Ne de cholor ne de freidure
 E sachiez que li espiriz, Des que il fu del cors partiz,
 Ala en son pelerinage Ou la dame aveit encorage,
 Pres de son seigneur se teneit Mais nus home veeir la poeit*

The description of the appearance of the princess, when found on the isle after the return of the prince from Palestine, is elaborate in B., G., H. and *Sp.H.*, but wanting from L. A. and P. See 20 on p. 136 for *Sp. H.*; the text for H. 693-9.

B. diverging somewhat, reads:

*Da funden sy dy frauwen
 An lybe und an gewande (H. 696) Daz man keyner hande
 Ergerunge mochte spehen Daz man konde dar an gesehen,
 Alz düre alz umb ein hor, Sy waz doch me wan czwey jar
 In regen und in winde Da gelegen mit irem kinde
 An allerslacht husgemach.*

G. 582.

*Sa moillier qu'il out tant amee
 Trova li prodhom tote entiere, E FRESCH e rovente la chiere
 E li cors autretel estout Com quant la vie i habitout
 E les dras erent bien olanz S'il eussent este pendanz
 A une perche* en bon essor, Si oleient il mieus encor.*

The coincidence of FRESCH in G. 584 with H. 697 VRISCH may be more than accidental.

H. and B. look alike in these quotations:

H. 726-7. *Dar en twivele ek nicht an, Wultu it dot schut wol
 sunder wan.*

B. 1403-4 *Ich weisz wol und czweyffel nit, Waz ir gebit daz
 geschit.*

B., G. and *Sp.H.* do not mention the election of Lazarus as bishop of Marseilles, though this is found in L. A. and the P. H. 792 says *Tho bisschoppe over dat lant* where *tho* stands for *twe(ne)*, referring to the assignment of Lazarus to Marseilles and of Maximinus to Aix as we learn from the L. A.

It is clear from the preceding study that the *Legenda Aurea* does not account for all of H. 894. Neither does the *Passional* or W. 2841. All three agree in varying from H. 894 in important details already noted. Consequently they must all and individually be rejected as possible sources. In fact I would regard them

**Sp. H.* has PERTICA, *peg* in a closet or closet itself, where G. has PERCHE, *peach tree* from Latin PERSICA.

as versions of what may be called the "Southern tradition." Although I have cited sparingly from *W.* 2841, it is important to note again that there is a striking discrepancy in language and divergence of treatment, to an extent at times almost to veil its origin, either the *Legenda Aurea* or the older source of the same. The expulsion of the apostles without *Marner*, the sport of the waves until driven to Marseilles, the mention of *Cenobius* (*Cedonius*), the mentioning of the prince of Marseilles as *Künc von Zicilie*, the omission of the secret kindness of the princess to the apostles, show clearly that the Alemannic version was never seen by the author of *H.* 894. Compare *H.* 894 lines 245 to 256 with the corresponding speech of M. M. to the princess in *W.*

*Nu wach! frow wach! Wie listu so gemacht
 Uf warmen betten linden Und du der gottes kinden
 Gedenket also klain? Edlu frow ich maine
 Dü ellendiu bilgrin. Die la dir noch bevolhen sin
 Und laz sie verderben nüt. Den armen lüten rich hüt
 Underwilen dinc hant! Wibes güti bis (wis?) ermant
 Und edler frowen miltekeit. Sit guter adel wirdikait.
 Raid dich und dinen man (Man sicht () ander lüt han,)
 Och dinen lieben heren bitten Nach tugenthafter frowen sitten,
 Daz er sich well erbarmen Uber die versmahten armen.
 Des soltu nit vergessen. Si willenlich gesessen
 Sin in die grösten armut.... Als ich es han befunden
 Ir muget in liht helfen Daz man git iu wern welfen
 Als ich es han befunden
 Die armen lüt (es) tröstet wol, etc.*

Especially to be noted is the contrast between the imperious demand of M. M. in *H.* 894 and the cringing, lickspittle tone of the same in the Alemannic version. The imperial power of Germany must have compelled the respect of the clergy at the time of the composition of *W.*, 2841. On p. 104b M. M. speaks of *Petrus ze ROM, ain bapst guot*; again fol. 108 we read: *Der herr kam ze ROM (al)sus. Im gieng engegen Petrus.* Fol. 122: *Ich wil gen ROM keren hin.* In *L. A.* we read: *Petri qui Romae praesidet.* There is no mention of *Rom* in *H.*, *G.*, *B.* and *Sp. H.*

The question of the prince in *L. A.*: *putas defendere fidem quam praedicat* reads in *W.*: *Machtu den gelouben din Uns mit beward machen schin?* but is wanting from *Sp. H.* and *H.* and

shows different sources.

There are many liberties giving play to the fancy (?) of the Alemannic poet, especially in the dialogues, but there is little else essentially differing from the traditional outline of the story. The fragment breaks off before the prince gets back to Marseilles.

Relation of *H.* 894 to *G.* LE CLERC's poem.

These two poems agree absolutely in all essentials, though *H.* is anything but a translation of the French. In fact there are 352 lines in *H.* for which there is no approximate equivalent in *G.*, while there are 193 lines in *G.*, not found in *H.* Roughly speaking, 448 lines of *H.* correspond closely with 517 of *G.* Besides, these are the only poems treating the same subject independently of other episodes. Neither knows *Cedonius'* name; neither hints at an enforced voyage without helm or sails, in fact the reverse; both mention the secret sending by the princess of provisions to the apostles; both infer that the prince ordered his subjects to entertain the followers of *M. M.* and herself; both have *M. M.* send the prince to *St. Peter in Palestine*, not to *Rome*. In all these points they agree with Vincent of Beauvais' *Speculum Historiale*. As *G.* is older than *Sp. H.*, it is to be assumed that both are derived from a common Latin original.

Many of the divergencies of *H.* from *G.* can be accounted for, others must be noted.

G. does not mention the commendation of *M. M.* to Maximinus by Peter, thus differing from all the accounts.

H. 37-47, the description of the peaceful departure from the Holy Land, is a pure invention of the *L. G.* poet and in no wise at variance with *G.* The same is true of *H.* 49-56.

H. 57. *Ein dorp segen se do* could be explained only by the *villam ingressi sunt* of *Sp. H.*

G. has no equivalent for *H.* 65-70, a poetical paraphrase of *Sp. H.* agreeing also with *B.* 150-159.

H. 77-80 and 88-94 may be ascribed to the fancy of the *L. G.* poet.

H.'s sermon of *M. M.* in lines 111-232 is the poet's own invention. Here *G.* reads: 69. *E preecha, ceo est la some*, while *Sp. H.* says: *Christum praedicavit*. As mentioned before it would seem as if *H.* had tried to outdo *B.* 323-78.

H. 238-40 give an idea peculiar to their author but may have

been suggested by *G.*, *Sp. H.* and *B.* as an additional motive.

H. 314-72 have a slight counterpart in *B.* 629-43, but nowhere else..

G. has no equivalent for *H.* 430-7, *Sp. H.* and *B.* 740-7 (partly quoted on page 144.)

G. and *H.* agree in the following lines:

H. 443. *To schepe se sek bereiden.* *G.* 209. *Quant il furent*
APPARILLIE.

Ere segel wunden se ho. 214. *Lors sont en une nef entre*
*Ein WESTER*wint quam do.* 216. *Quant deus lor dona vent del*
NORT.*

218. *E firent les veiles drecier*

H. 453-79, the substance of the prince's plaint at the death of his wife, are entirely independent, the invention of the poet. In their place *G.* describes the actions of the child and the grief of the father driven almost to suicide, just as independently. Neither is inconsistent with *Sp. H.*

H. 487-8 are the utterance, in the first person, of the thought of *G.* 364-7.

The lines 508-11 are not in *G.* nor anywhere else. Line 510: *Dat wer ein grot affenspel*, is rather curious because of the *H. G.* word *affenspel*.

G. 348-50 are not in *H.* but correspond with a passage in *B.* and one in *Sp. H.*, indicating, however, the close connection of the three works which seem to have influenced *H.* For *Sp. H.* see 13 on p. 136

G. *Ceo sereit-trop grant felonie*
E HOMICIDE en seriez Se en eve vif le getez.
(*homicidium* in *Sp. H.*)

B. *Wer sy worff über bort Der beget an ir eynen mort*

Daz wer nu UNMENSCHLICHEN. (*INHUMANUM* in *Sp. H.*)

The absence of equivalents for *H.* 536-9, 546-8, 554, 561 and 582-5 is unimportant as there is no question of a close adaptation.

In the meeting between Peter and the prince there is great difference of diction though the thought remains essentially the same.

Note the difference in the thought of *G.* and *H.*:

H. 653-4. *Enes dages sunte Peter sprach, Geselle, du schalt to lande varen.*

G. 526-7. *Tant que li a congie requis. E que Saint Pierre li otreie.*
Here *B.* and *G.* agree with *Sp. H.*

Then follows in *H.* a number of unimportant lines here and there, not affecting the general content and not requiring special consideration.

On the other hand the following lines in *G.* are more or less wanting from *H.*: *G.* 26. *La mer de Grece trespasserent*. In this connexion note also *G.* 219: *E quant il furent au PALACRE*, and 220: *Si s'en alerent dreit vers ACRE*. Guillaume evidently knew geography.

G. 41-8 are an original extension of a *praedicavit* in the Latin source.

G. 130-6 are due to the poet.

G. 152-3 are found only in *B.* as before noted.

G. 161, 183-6, 209-22 and 224-9 in part, are lines of little importance as bearing on the question of source.

The description of the storm from 236-321 is widely different from the corresponding part in *H.* and indicates that the Norman was familiar with the sea.

G. 360-6 differ only in form of expression from *H.* 483-8. So with *G.* 411-6.

G. 420-30 are the poet's own reflexions and have but a slight equivalent in *H.* 546-8. Of such a nature are *G.* 433-50, 455-8, 499-500, 505-14, 520, 532-7, 548-9, 560, 578-81, 593-5, 598-600, 605-6, 617-21, 629, 640, 663-71, 688-90.

St. Peter's joy at seeing the cross and his desire to comfort the pilgrim are not in *H.* See *G.* 477-82.

G. 642-60 are important enough to cause surprise that they have no equivalent in *H.*, the poet of which evidently did not read them. They are the natural outburst of the prince's gratitude to M. M. for saving his wife, and the expression of his faith.

G. 675-9 tell us that the prince must hunt up M. M., while in *H.* she is apparently at the landing-place with a *micel her*.

Like the *Speculum Historiale*, *G.* 693-710 mention the destruction of the heathen temple and the building of churches. The poem concludes with a religious formula.

If the poems are widely different in many parts, still there are passages in *H.* that could be rough translations of *G.* Several quotations illustrate this:

H. 1. *Nach unses heren himmel- G. 1. *Après ceo que nostre seig-
vart nor**

Dat gesinde gar vorsendet wart, Jesus Christ le veir sauveor

De sine jungern waren Fu relevez de mort a vie

Wente se musten openbaren E si fu de la compagnie

Den luden over alle de lant, etc. Parti e la desus monte

.....

Li apostre se departirent

Qui plusors terres convertirent.

H. 26. *Unde de gude Macellina G. 15. E la cortese Marcilla*

De vor alle deme volke sprach Qui la bele parole dist

Do se unsen hern predigen sach: Quant el benei Jesus Crist,

'De buk is salich mach men wol E la ventre qui la porta

sagen E la mamele qu'il tetta.

De dek to disser werlde heft

gedragen,

Darto de bruste gebenediet sint

De du sogest du vil werde kint."

The corresponding passage is wanting from *B.* and it is found in *L. A.* before the beginning of the story contained in our poem.

H. 33. *Noch was mit en dar ein man
Des ek genomen nicht enkan
De god, alse ek lesen hore,
Makede seinde hir bivore.*

G. 13. *E cil qu'aveugle out este ne
Que deus aveit enlumine.
This is the Cedonius of L. A.,
P. and the Cenobius of W. 2841.*

H. 229-32. *Des ne wundert mek nicht sör
Dat de munt hillich wer
Redehaft unde sote
De dar kuste unses heren vote.*

G. 53. *E ceo n'esteit mie merveille
Se la bele boche vermeille,
Qui les piez deu baints aveit,
Cortement parler saveit.*

These passages would have corresponded in position but for the insertion in *H.* of an inordinately long sermon.

G. 70-6 has been quoted on page 142, as like *H.* 233-7.

G. 148 and *H.* 313 have been already quoted p. 143. They have no parallel.

H. 386. *Se sprach: de dach mut immer
salich sin.
Dat Maria gi her quam.
392. De god de uns disse gnade dut
De is milde unde gut.*

G. 158. *"Moult est la Magdaleine sainte
E li suens deus est glorios
E sor toz autres vertuos."
"Dame," fait il, "vos diles veir."*

G. 199-200 and *H.* 438-9 have been previously cited. So also the coincidences in *G.* 413-64 and *H.* 544-73.

Note H. 618-22 and G. 501-5.

*Ich din kint mit dinem wive
Ene wile rowet an dissem lîve
Gode is des nicht to vil,
He mach wol schicken wan he wil
Dat du se seist beide gesunt.*

H. 666-74

*Do sufte he vil ser
Und bat de schiplude an dem
mer
Dat se en vurden to hant
Mit ener barben an dat lant...
"Isset dat gi dit gerne dut
Iuwe lon dat schal werden gut."
Vil scher dat ward gedan,
Do velen se dat arbeit an
Und vorden ene an dat lant.*

*Ese vostre moillier se dort
Jesus Crist qui por nos fu mort
Porra bien vostre grant tristeece
Torner a joie e a leece
En poi d'ore quant li plaira.*

G. 553-9.

*Le maistre marinier apele
Le cuer li estreint e seile
Par grant don que il a promis,
Tant qu'il ont le batel hors mis.
Le sigle firent abaisser.
Des qu'au haut mont le fist
nagier
Si com cil preie li aveit.*

H. 693-9 and G. 582-7 have been cited.

From the preceding analysis, it is evident that the most probable ancestor of the Low German poem is the French poem of Guillaume le Clerc. The poems agree in treating the one story from the life of Mary Magdalen and treat it in the same way. They are both about the same length. *H.* is not a translation of *G.*, otherwise there would have been more than three fifths of each work agreeing in sense. If an adaptation, as it probably is, we can easily understand the divergence in treatment.

But there are many passages in *B.* strikingly similar to those in *H.* *H.* is not a translation of *B.*, the garrulous prolixity of which is in striking contrast with the almost laconic brevity of *H.*, a brevity from which the "sermons" form a natural departure. As the rise of M. L. G. literature meant merely the translation or adaptation of High German or Dutch originals it is exceedingly probable that the Low German author made a limited use of *B.* 245, at least of the first part up to the storm. But there is scarcely a trace of connection between *B.* and *H.* after the episode of the storm. But *B.* shows decided evidence of indebtedness to *G.*, though its most probable ancestor is the *Speculum Historiale*.

Again the close connection between *G.* and *Sp.H.* indicate that the same Latin MS. was the source of both. It is not impossible that a copy of that same original was also the origin of *B.*, especially since the latter agrees more with the *Legenda Aurea* in the latter

part and adds the story of M. M.'s thirty years in the wilderness.

Owing to the widespread popularity of Vincent de Beauvais' work, it undoubtedly has left its impress on *H.*, to what extent it is impossible to say. Whatever was evident has been previously noted.

The name of the Low German author will probably never be known. That he was a rimester by profession seems evident from his simple easy style as well as from his resourcefulness in riming since he uses High German rimes *ad libitum* when the Low German are not at hand or when he thinks it improves his verses. He had little of the divine *afflatus*, totally lacking in those graces of diction which were not denied to a Guillaume le Clerc. He was undoubtedly a monk and may have seen much of the world, if we are right in assuming that he knew French enough to adapt Guillaume's story. His language shows familiarity with High German to an extent rendering it difficult to prove our thesis that he was a Low German from some point on or near the line of Braunschweig through Halberstadt to Quedlinburg.

The date of the MS., 1449, gives at best a *terminus ad quem*, while we remain in the dark as to the *terminus a quo*. The MS. is probably not autographic, at least to judge from the extraordinary displacement of passages between lines 479 and 512. Only a scribe, and a very indifferent one, would have made such a botch.

PART III.

The most cursory glance at *H.* 894 is sufficient to decide its being written in the dialect of the so-called *mek-region*, but a further examination reveals a host of forms like *gât*, *stât*, *hât*, *gût*, bad rimes that would be good if High German, and many words that are H. G. rather than Low German property. If we were to consider the rimes alone, the only possible conclusion would be to assign the work a H. G. origin, more exactly, Middle German. Exclusive of the rimes the language is fairly pure M. L. G. with a slight intermixture of words such as *dic*, *dicke*, *kinder*, *dor*?, etc., which though H. G. in origin had become common property and are to be found in nearly every L. G. work of any extended length.

The explanation for this phenomenon is authoritatively put by Behaghel in his *Rektorsrede: Schriftsprache und Mundart*,

1896 pp. 7 and 8, as follows:

"Oder man hat die hd. Elemente durch die Annahme erklärt, dass das nd. Werk nach hd. Vorlage gedichtet sei. Nur sonderbar, dass trotz der Armuth der niederdeutschen und dem Reichthum der hd. Litteratur es in der Regel nicht gelingen will, die hd. Vorlage wirklich aufzufinden.--Es kann danach keinem Zweifel unterliegen, dass die nd. Dichtung in den meisten ihrer Glieder einen Einfluss der hd. Dichtersprache erfahren hat."

While M. H. G. poets, even of the 14th and 15th centuries, are in the main consistent in their attempts to follow metrical rules, this is not the case with L. G. poets of the same period. In our legend are to be found all sorts of verses in the greatest confusion, one of the strongest evidences of L. G. authorship. As Karl Schröder says in his introduction to Reinke de Vos. Leip. 1872, p. XIII: "Schon von je hatte sich das Niederdeutsche grosse Reimfreiheiten erlaubt; die Schwankungen in den Sprachformen, überhaupt das Fehlen fester Regeln für die dichterische Sprache haben das Niederdeutsche nie zu der metrischen Vollendung gelangen lassen, die wir an den oberdeutschen Dichtungen der klassischen Periode bewundern."

Low German was from the time of the Heliand only a dialect, seldom used by poets until the 14th century when efforts began to be made to rehabilitate this discredited tongue and naturally the first beginnings were translations from the aristocratic H. G. In his monograph *Die Reimvorreden des Sachsenspiegels*, Berlin 1899, p. 31, Gustav Roethe says: "Es ist gradezu die Frage, gab es im 13ten Jahrh. überhaupt eine mnd. poetische Litteratur? Dass die gesamte mnd. Dichtung bis tief in das Jahrh. der Reformation hinein eine nicht geringe Dosis hd. Reime mit sich schleppt, das hat über frühere Einzelbeobachtungen hinaus, kürzlich Behaghel in seinem klärenden, von woltuender Unbefangenheit getragenen Programm *Schriftsprache und Mundart* beinahe drastisch erwiesen." Again p. 31 "(Gewisse stereotype hd. Reimverbindungen im 15ten Jahrh.)—sind der ererbte technisch versteinerte Rest aus einer Periode, wo man in Niederdeutschland nicht nur hd. reimte, sondern auch hd. schrieb, so gut es gehen wollte."

Pages 34-5 he says: Die gesamte mnd. Dichtung des 13ten Jahrh. ist in hd. Sprache erhalten, oder mindestens in einer Sprache mit deutlichen hd. Spuren auch ausser dem Reim erhalten.

Es waren demnach im 12.-14. Jahrh. in Niederdeutschland besonders viele hd. Schreiber für Bücherschrift beschäftigt gewesen, oder aber man liess sich seine Hss. im hd. Süden anfertigen; gleichviel, wie war ein solcher Zustand möglich, wenn das nd. Publikum nicht gerne und leicht hd. gelesen hätte?"—"da lag es nahe die heimischen hd. Dichtungen nd. umzuschreiben." See also Paul's Grundriss II. 1 p. 420 (1893), *passim*. Especially: "Das Hd., im besonderen das Fränkische, hat bis ins 14. Jahrh. eine gewisse vornehme Rolle in Niederdeutschland gespielt."

Consequently when we meet with rimes that are H. G., with H. G. riming with L. G. words even with different vowel quantities (common enough in H. G.) along with a vast preponderance of normal L. G. forms of the same words within the verse; we must regard these merely as belonging to the *technical vocabulary* of the *profession*. While the rimes of a M. H. G. poet give almost the sole reliable information as to his language, it seems to me, contrary to the usual view (illustrated on p. XXXVII of Leitzmann's *Die Fabeln Gerhard's von Ninden*, 1898) necessary, and if anything more convincing in the treatment of a M. L. G. work, to lay the greater stress on the language exclusive of the rime. The poet used his own dialect but employed H. G. rimes occasionally to give an impression of learning. There was no recognized literary Low German in the sense that there was a sort of literary High German, and while there were the great models of the thirteenth century from Upper Germany the low German had either none or must needs look to those same High German ones. It is then unnatural to suppose that a L. G. poet confined himself exclusively to his dialect; he could not but feel that it was inadequate; he read the H. G. classics, noted different forms of the same word, found examples of the so-called *rückumlaut* in H. G. where the L. G. formed the *preterite* and *participle* after the analogy of the infinitive and so with scores of other words. Hence he naturally concluded that the H. G. was more elegant than his vernacular, exactly as it is vulgar for an Anglo-Saxon to *sweat* in English, but refined to *perspire* in Latin.

If the preceding part of this Introduction proves anything, it shows our author's familiarity with Latin, French and Middle German as well as with his own vernacular. So much the more reason to find other forms than those of his own dialect. While

we most probably do not have the author's original draft, our copy is so clear and carefully made that it probably was written down very soon after the composition of the original though not revised by the author, who would not have left standing the displacements found between lines 479 and 512. Whether the scribe took liberties with the text or allowed his own dialect to appear (*durchzuschimmern*) would better be deferred until after the exposition of the phonology of the dialect. In no event is there reason to assume that we here have to deal with the translation of a lost H. G. original. We shall find the author to have been a Low German who intentionally, probably from patriotic motives, wished to increase the number of Low German compositions. He aimed at a standard of language which should rise above the limitations of his vernacular while assisting to raise the dialect of the *mek-region* to the leadership among the Low German dialects. He did not acknowledge the supremacy of the *mi* and *di* dialect.

THE VOWELS.

The basis of this study is Lübben's *Mnd. Grammatik*, 1882.

The old West Germanic quantities are largely destroyed in M. L. G. because of the operation of three laws:

1). Short vowels in open syllables become lengthened and fall together with long vowels. See Nerger's article in *Germania* XI, 452. (Nerger's Law.)

2). Long vowels before double consonants, except *r* combinations become short.

3). Vowels in closed syllables before *r* or *r* combinations become long. Grundriss I 692. (N. E.).

Short *a* is retained in a few monosyllables and before geminated and double consonants; in the preterit singular of most strong verbs. Examples: *al*, *dach*, *danne*, *began*, *nam*.

Forms like *bekant* 435, *gesant* 135, *genant* 606, *berwant* 613, *gewant* 728, *geant* 729 are importations from the H. G. and common in L. G. poetry, excepting *geant. erwendet* 9, and *vorsendet* 2, show the vernacular, *sande* 658 is L. G. from the Heliand down.

O. S. *sulik* < **swalik* occurs as *sulk* 715. *a* (+ *l* +) > *o*, only in *beholden* 482 and *entholtet* 491. *ungetalt*: *alt* 37-8 (rather than *ungetelt* and *olt*) and *mannichvalden* 641 preserve the H. G. vowel.

**bevalh* > *bevôl* by a false analogy with *môl* from *malen*

Grundriss I. 595 (1893).

Short *a* rimes with long *a* repeatedly: *man*: *hān* 265-6, 786-7, *underdān*: *man* 762-3, *dan*: *stān* 420-1, *an*: *wān* 724-5, *gedān*: *man* 762-3, *blat*: *utgāt* 799-800.

The word *lichenam* 502 rimes with *stem* 503.

Final *a* of *Maria* and *Magdalena* is lengthened. The rime does not indicate the quantity of *a* in this poem.

Umlaut. The umlaut of *a*, written *e*, occurs frequently as in *weldich* 239, *geweldigēn* 226, *drecht* 423 and forms corresponding to the H. G. equivalents.

hebben, *heft*, *hest*, *hebbe*, *hedde*, *het* occur side by side with the H. G. forms in *a* and *ā*. So also *segge* 185 along with *sage* 96.

The umlaut of *a* to *e* has been reduced to *i* in *minsche* 160.

Short *e* is found frequently as in *helpe* 623, *stemme* 503, *wester* 445.

According to the two laws of lengthening it occurs long in *herte* 419, *werden* 139, *erde* 181.

Occasionally it rimes with *i*: *affenspel*: *vīl* 494-5, *stemme*: *grimme* 273-4, *stellen* (< **staljan*): *willen* 333-4.

It interchanges with *i* in *vele* 485: *vīl* 32; is broken to *i* in the second and third singular of strong verbs: *gif* 291, imperative.

e > *u* in *sulves* 199: *schut* 727 for **schit* < **scehidh*; compare *gescheit* 381; *geschicht* 412. Behaghel in Grundriss I 595 (1893) assigns umlaut: *schūt*.

e + *h* + *a* > *e* written *ei* in *sein* 282, *geschein* 84. *que* > *ko* in *komen* 94, (while *quam* 46 remains). *we* > *wo* in *wolde* 61, *wol* 29.

Short *i* remains generally, especially in the third *ablautsreihe*.

It is frequently broken to *e* as in *ek* (44 times), *mek* (24 times), *dek* (31 times), *sek* (17 times), *ed*=*et* once, *et* as enclitic three times. But *ik* also occurs 8 times, *ich* once 779, *mich* twice, *sik* once, and *sich* twice, *id* occurs 28 times, *mit* but *darmede*, *schip* 662: *schep* 42, *hen* 582, *nedder* 145, *wedder* 94, *sedder* 93.

H. G.. *vrisch* 697, is written once instead of L. G. *versch*. Lübben p. 10, says of this breaking: "Der Grund der Brechung ist nicht mit Sicherheit anzugeben; am wahrscheinlichsten liegt es in der wenig markierten Aussprache der Vokale, die eine Eigentümlichkeit des nd. Dialektes überhaupt ist." *i* is broken to *e* which is lengthened to *ē* in the preterit plural and past parti-

ciple of verbs of the first *ablautsreihe*. *i* > *e* in the pronouns *en, ene, eme*, also written in Braunschweig prevailingly *on, one, ome*, probably with umlaut. As there are four such cases in the text, it is a permissible hypothesis that the scribe found all originally so and changed all but the four which escaped his notice.

i (+ *m*) > *ī* in *vīf* 348.

dic 254, *dicke* 416, *ist* 124, etc. used only in rimes are H. G.

W. G. short *o* occurs in many words: *got* 238, *spot* 342, *hoit* 331. Is often lengthened according to laws given above: *över* 5 *gebören* 8. *o* > *ō* before *r* combinations: *mörgens* 71, *dörp* 57, *störm* 449. *o* > *u* in *vul* 281, contrary to rule. So also in A. S. *opper* 73 < H. G. < Latin.

W. G. short *u* occurs in many words: *up* 8, *umme* 489, *unde* 10. In the preterit plural of strong verbs of the third class: *hulpen* 103, *vunden* 42. In the preterit-presents: *schullen* 216, *kunnet* 280, *scholde* 211, *konden* 89. **sunus* > *son(e)* 7. The rime *dōn* 203 : *son* 204, indicates a long *ō* in *son*.

o appears in *ordel* 277 for no assignable reason. The prefix **ur* > *er-* 180 and *der-* 10.

The spellings *huf* 12 and *erhuf* 142 are imitated from the H. G. They also indicate the dialect of Braunschweig.

It is impossible to decide positively the existence of an umlaut of *o* and *u* in M. L. G. There is none indicated. The sign " placed over *y, u, o* served merely to prevent confusion with a following or preceding *n* or *m*. According to Behaghel in *Grundriss* I. 563 (1893) M. G. *ū* represented two distinct sounds. *ū* as in *hūs-* G. *Haus* and *ü* as in *hüser* = G. *Häuser*. There is great probability that the same was true in L. G. If that be a true hypothesis for *ū*, then the analogous proposition might hold for *ō*. Since *o* and *u* were lengthened in open syllables and before *r*, then the umlaut would be extended to such words as *över* 5, *vögeln* 336, *gelöv(e)* 779. If applied to long vowels there is no apparent reason why it did not apply to short ones also. If the principal of umlaut is admitted and the analogy of later forms is taken into account, then we must write *ümme* 489, *süs* 118, *alsüs* 17, etc. But there are exceedingly few cases of poor rimes and *o*: *ō, u* and *ū*, whether long or short, are decidedly bad. Compare *alsus*: *Maximinus* 17-18, *sunde*: *stunde* 211-2, *sunde*: *wunde* 347-8, *stunt*: *vrunt* 383-4, *hore*: *bivore* 35-6, *afgoden*: *geboden* 73-4.

afgode: bode 119-20, 781-780, *goden: geboden* 73-4. It is improbable that both forms were umlauted contrary to all rule, no less so that the rimes were intentionally impure. It is more likely that the umlaut was a later development.

THE LONG VOWELS.

West Germanic long *a* is derived from two sources, the one from the loss of a nasal before a guttural, the other from **ae*. The former has been shortened and even interchanges with *o* as in *brochte* 589; *brachte* 176. The latter occurs frequently in *missedāt* 797, *gnāde* 102, *slāpes* 70, *iār* 208.

The umlaut, written *e*, occurs in the plural of the preterit of the fourth and fifth classes of strong verbs: *quēmen* 49, *nēmen* 50, *sēgen* 62, also in *dēden* 56, in the adj. *gnēdich* 535 and a few other words.

Another long *ā* occurs in the borrowed H. G. *entfān* 61, *stān* 62, *gān* 159, *gā* 576, *hān* 160, *hāst* 22, *hāt* 118, *lān* 328.

W. G. long *ē* > *ē*: *e* (*ia* in O. H. G.) occurs in *her* 133: *hir-* (*mede*) 287, in the preterit of reduplicating verbs: *leit* 207, *lēten* 776, *vorreit* 177, *rēpen* 68, *torēten* 452, *sleip* 263, *slēpen* 67, *vēlen* 313. It is probably short in *bevenk* 414, *henk* 415, *hengen* 44.

An *i*-glide occurs regularly with this *ē*, as well as with *ê* < *ae* and *ē* < *ai* in all closed final syllables, except before *j*, *ch*, *k*, *l* and *r*, but disappears in open syllables. See Lübben *Mnd. Gr.* 33 and Weinhold, *Mhd. Gr.* § 103, 121 ff. It indicates the length of the vowel.

This *ē* has been replaced by *i* in *gink* 92, *gingen* 43. *vengen: gingen* 758-9 are common in L. G. rime.

W. G. long *ī* remains: *dīn* 475, *mīn* 159, *sīn* 61, *ertrike* 8, the infinitive and present tense of strong verbs of the first class.

The adverbial termination—*liken* 105, retains long *ī* but—*lich* 77:—*lik* 364, have shortened the vowel.

Latin loanwords are *pīne* (*poena*) 282, and *wīn* (*vinum*) 237.

W. G. long *ō* remains as in *dō* 28, *dōn* 235, *sōken* 297, the preterits of strong verbs of the sixth class: *slōgen* 451, *hōven* 310.

It is probably umlauted to long *ö* as in H. G. but not indicated in *behōde* 441, *gerōken* 298, *genōmen* 34, *sōte* 85, (W. G. **swōti* > **sōti*) *fōte* n. pl. 86.

It has frequently become long *ū* as in *dūt* 286, *vūren* 15, *hūf* 12, *mūt* 424, *mūt* 386, *mūder* 345, *vorvlūket* 181, *gūde* 19, *hūde* 20.

This phenomenon is characteristic of the dialect of Braunschweig and is due to H. G. influence. See Seelmann in Nd. Jb. 18, 141 ff.

The proper Low German *deit* does not occur. Even *musten* 4 occurs along with *mostu* 406.

Long *ō*'s from whatever source rime together, *dōn*: *sōn* 203-4, 376-5, 715-4. The long *o* in *son* is from the analogy of the genitive case *sō-nes*. *dō*: *vrō* (**fraw-*) 389-90, *hō*: *dō* 444-5.

W. G. long *ū* occurs in *ūt* 15, *ūte* 249, *būk* 29, *lūd(er)* 273, *hūs* 61. It interchanges with *ō* as in *bōr* 146 for *būr*.

The umlaut should be placed on *tūze* 353, according to analogy. W. G. long *ū* from Primitive Germanic short *u* occurs in *duchte* 366.

DIPHTHONGS.

W. G. *ai* regularly becomes long *ē* in open syllables, and is mostly followed by an *i*-glide in closed ones, *ein* 33, *ēnem* 17, *blēf* 457, *bleif* 651, *begreip* 628, *leit* 497, *erschein* 71.⁹ This *i* has even crept into open syllables, especially when followed by *-d*: *breide* 448, *beiden* 301, *geleiden* 39, *leider* 59, *vorleidet* 118.

So before *t* in *heite* 568.

So before *m* in *heim* 659: *heime* 403.

So before *n* in *steine* 331 (?)

It may be remarked that M. L. G. *ē* has a threefold source:

W. G. <i>ae</i> > O. H. G. <i>â</i>	} = M. L. G. <i>ē</i> .
W. G. <i>ê</i> > O. H. G. <i>ia</i>	
W. G. <i>ai</i> > O. H. G. <i>ei</i>	

O. S. *hēlag* > *hillich* 230.

W. G. *au* has become long *o*: *ōgen* 539, *ōren* 89, *kōs* 791, etc. *au* > *ō* > *o* in *vorstot* 144, for *vorstötet* for **vorstöten*.

Long *ō*'s from whatever sources rime together: *gōt*: *nōt* 299, 300. (The genitive *godes* is long, hence nom. by analogy), *brōt*: *gōt* 237-8.

W. G. *aw* (*j*) > *ow*: *vrowe* 23, *geurowet* 475, *vrowdenrich* 222, *rowet* 619. The sound was that of long *ō* with a *u*-glide.

W. G. *arw* > *ow* in *beschowede* 695, *bedoweden* 567.

W. G. *eu* > *ē* in *lēve* 740, *lēf* 481, *dēnst* 109, *gēte* 161 (second class of st. verbs), *vorlēsen* 493.

eu > *ū* (probably *ü*) in *lūden*, 5. See Grundriss I. p. 563, § 32. (1893).

W. G. *aiw* > *eo* > (*j*) *ī* in *jī* 157, *nī* 82.

W. G. *aiw* > *iu* in *jummer* 138.

W. G. *aiw* > *u* in *nummer* 340 and *wu*

W. G. *aiw* > *ō* in *worumme* 495.

--*ijo*- > *iu* > *u* in *vrunt*, cf. *stunt*: *vrunt* 383-4.

e + *w* > *ju* as in *juwe* 485, *juk* 497.

e + *w* (*j*) > *eww* > *ūw* as in *rūwe*. According to analogy this form may have had the umlaut: *rūwe* 797. The same development should have occurred in *nie* 458, a form which is inexplicable.

ORTHOGRAPHICAL.

In the Ms. there is nothing to show the distinction between long and short *a*. The two dots over *dak* 250 have evidently no significance.

The same is true of *o*, *u* and *y*. I have eliminated all *y*'s, replacing by *i* where necessary. These letters are often written with two dots above to prevent confusion with *n*, *m*, or *w*, and rarely when no confusion is possible. I have omitted them in the text.

Long *e* was indicated by the double *ee* of *veertich* 355; by *ei* or *ey* in closed syllables; initially by *Æ*, *Æi*, *Æy*; by *ei* before *d* in open syllables.

Although a vowel before a single consonant is long in an open syllable and short before two consonants, these rules are not consistently observed in H. 894. Thus a final double *ff* ought to indicate that the vowel is short in monosyllables. Of course it does not in *wiff* 14 etc, *liff* 152 etc, *viff* 348 etc, *bleff* 457 etc, *leff* 487. Nor does *ll* indicate a short *e* in *vellen* 313. In consequence of these irregularities the vowel quantities have to be determined by analogy.

Long *ī* is often indicated by following *j* as in *tijt* 404, *tijden* 11, *vortijden* 633, etc. I have dropped it from the text.

VOWELS IN UNSTRESSED SYLLABLES.

Vowels in unstressed and slightly stressed syllables have been leveled to *e* or *i*, or dropped. To *e* in declensional syllables:—*-es*, *-em*, *-en*, *-er*, *-e*; in comparison *-er*, *-est*. So in the verb.

Suffixes **-ac*, and **-ig* occur as *-ich*: *iges*.

Suffix *-lik* occurs as *-lik*: *lich*, or in adverbs *-liken*.

The diminutive is *-līn*, borrowed from the H. G. So *schepelin* 491, *kindelīn* 240.

Prefix **ga*: **gi* > *ge* in all cases.

Prefix **bi* > *be* in all but two cases.

Prefix **ant* > *ent* in all cases.

Prefix **uz* > **ur*: **or* > *er*: *or*, extended to *der*. cf. Weinhold. Mhd. Gr. § 82.

Prefix **far*: **fra* appear as *vor*, due to confusion with *vor* from **fora*, the adverb.

Semi-vowels do not exist.

THE CONSONANTS. LIQUIDS.

l. Gemination indicates derivation from an original *-lj-*; also that the preceding vowel is short. The preterit *vēlen* is written with double and single consonant. One is proper.

Aller- has become *alder-* in *aldermest* 554, a L. G. peculiarity; due to the soft sound of *d*.

m. Gemination indicates preceding vowel is short. Original gemination in *grimme* 274, and *himmel* 1.

**mb* > *mm* in *umme* 504, *kummer* 282.

m has disappeared before *f* in *vif* 348, as in O. S.

-m is occasionally weakened to *-n* in dative declensional endings: *unsen* 575; *dinen* 265, *den* 95, 39.

n. Gemination indicates a short preceding vowel and development from *-nj-*.

Parasitic *n* occurs in *dorne gi* 284.

n disappears before the spirant in *unsachte* < **unsanfto* 293. It should have disappeared from *uns* and *unse*. Its presence indicates Frankish influence. The presence of *n* in *stunt* 76 indicates H. G. origin.

r. W. G. *r* differs in its L. G. development in no way from the same letter in M. H. G. Its tendency to lengthen a preceding vowel has been previously stated, p. 156. Metathesis occurs in *vrochte* 267, *vorste* 571, *bernde* 271.

LABIALS.

W. G. *b* occurs only initially.

W. G. *p* occurs initially only in *plege* 426, *plach* 70, and the loanwords *paradis* 150, *pelegrin* 458, *pine* 282, *predegen* 28, *propheten* 207, *provet* 554. Geminated in *uppe* 242. Doubled in *bischoffe* 792 and *sleppestu* 274, it indicates the short quantity

of the preceding vowel. It occurs regularly medially with the single exception of *affenspel* 494, borrowed from the H. G. It is always retained finally.

The W. G. labial vocalic consonant *w* has become the labiodental *v* of M. L. G. It occurs initially and after *s*, *t* and *r*. Initially before *r*, it is not lost in M. L. G., hence *rank* 540 for *wrank* (*wringen*) is due to H. G. influence. Occurring after *o* in the diphthong *ow*, its tendency is to become the spirant. It is written *w* or *uu*.

The W. G. voiceless spirant *f* and the voiced *bh* are written indiscriminately *f* and *v* or *u* even. The surd should occur initially, finally, before *t* and after *l* and *r*. *arbeit* 673 is therefore H. G. loan word.

The geminated sonant occurs as *-bb-* in *hebben* 525, *hebbe* 735.

In the text doubled *ff* is no index of quantity because of the bad habit of the scribes in doubling consonants, prevailing from the middle of the 15th century on. Hence we find in the text: *bleff* 651, *bleiff* 457, *dreiff* 47, *giff* 291, *gaff* 151, *huff* 12, *erhuff* 142, *leff* 481, *liff* 152, *starff* 349, *viff* 348, *wiff* 14. I have dropped the second *f*. The same thing occurs also in *doffte* 789, *hefft* 30, *heffte* 438, *krefflich* 324, *redehaft* 231, *suffte* 666, where the double *ff* is unnecessary since *-ft* alone shortens the preceding vowel.

The almost universal L. G. change of *-ft* to *-cht* occurs only in *luchte* 365 and *unsachte* 293.

GUTTURALS.

The W. G. voiced guttural *g* occurs initially, medially, in gemination and after *n*, when not final. The prefix *ge* occurs 75 times against *gh* 40 times; medially and initially in the root, *ge-* and *gi-* occur 49 times while *ghe-* and *ghi-* appear 53 times. *gho-* occurs even. Consequently the *h* can have no significance unless it be to indicate the spirant pronunciation of *g*. If so why wasn't the scribe consistent? See Lübben *Mhd. Gr.* p. 58. It may possibly indicate the sonant, before *a*, *o* and *u*, but the surd pronunciation before *e* and *i*. When consonant *i* appears before *i* as in *gi* (you), *gi* (ever); when it is an orthographic sign to separate two vowels as in *vortigen*, *nige*, *vligen*, *geneget*, the scribe uses *g* equivalent to the H. G. *j*. Probably, then, the insertion of *h* after *g* was an attempt to indicate the aspirate pro-

nunciation of *g* as found farther North and West, rather than the modern *j* sound heard in *jut* for *gut*.

Gemination occurs in *segge* 185: *sage* 96 and *liggen* 316. Syncopation occurs in *sedest* 520 for *segedest*, and in the H. G. loan word *vrcislich* 408.

Final *g* is always *-ch*, spirant. Final *-ng* is written *nk*, *-gt* > *-cht*.

k, rarely written *c*, remains in all positions. Lübben says on page 60 of his grammar that the spelling *-ch* for final *k* is common even in districts where the influence of H. G. was the slightest, as in Lübeck; consequently final *-ch* may represent the stop. This peculiarity occurs particularly after the vowel *-i*. So *mich* occurs twice, *sich* twice, *sprak* 32 times but never in rime, *sprach* 12 times in rime, *gemach*: (*sach*) 305, 306, *tobrach*: (*sach*) 353-4, *brach*: (*gesach*) 704-5, *ungemach*: *sprach* 536-7, *wunniglich*: *sich* 77-8, *mich*: *sich* 177-8, *wunniglich*: *rich* 221-2, *croch*: *sloch* 684-5, *schrach*: (*lach*) 692-3, finally *gelov'ich* 779 occurs once. I think the author's purpose was to give rimes that should be correct to the eye, and knowing that his exceptions were correct in H. G., he used them to give his work a learned look. As for the termination *-lich*, it is falsely after the analogy of *-ich*. *Lichnam*, for L. G. *lichem* is H. G. In gemination *-ck* occurs consistently, *dicke* is from the H. G.

Original *-kt*, General Teutonic *-ht* occurs frequently. A non-existent L. G. *schrak* is supplied by the H. G. *schrach*: (*lach*) 692-3. *kroch*: (*sloch*) 684-5 is also H. G. So is *Michel* 766.

qu occurs only in *quam* 46, *queme* 584, *quemen* 49, as in O. S. *h* occurs as in W. G.

Original Teutonic guttural + dental = *-ht* is written *-cht* and is frequent. *geschichte* (happens) 412 is borrowed from the H. G. along with *gescheit* 381 for L. G. *schüt* 727.

Grammatical change appears in *sach* 28: *segen* 57.

W. G. *sc* > *sch*, sometimes written *sc* as in *scolde* 211.

DENTALS.

W. G. *th* and *dh* > *d* and fall together with W. G. *d*. This *d* occurs in all positions though probably pronounced as a surd stop finally. Lübben p. 42-3. It is often written *t* finally and final *t* is likewise often falsely written *d*, *mut* (courage) 424, and *mut* (must) 386, being pronounced the same, illustrate the

reason for the confusion of the two sounds. I have normalized all final *d*'s to *t*.

Gemination occurs frequently as in *bedde* 65, *dridden* 269, *bidden* 238. In *nedder* 145, *wedder* 94, *sedder* 93, it indicates merely the short quantity of the vowel preceding.

**habhde* > *hadde* 678.

Contraction occurs in *dorste* 570 < *dorstede*, *sufte* 666 < *sufteðe*. A spirant or surd stop + *d* > *ft*, *cht*, *st*, *t*.

du becomes *tu* as enclitic.

hute 116, is apparently H. G. loanword, perhaps due to the scribe's being a High German. I correct to *hūde*.

In lines 438-9 we meet the strange rhyme *wat*: *geneget*.

As *wat* is accusative case, the rhyme cannot be H. G.

I suggest *wēd(e)*: *geneid* as a possible solution, to be pronounced and written *weit*: *geneit*.

W. G. *t* remains in all positions except in the confusion noted under *d*. The only shifted *t* occurs in the H. G. loanword *entcsunt* 272.

Gemination occurs in *luttik* 64 and *satte* 150. But *vateden* 505, *water* 427, *beter* 524, *eten* 247, demonstrate their L. G. origin by the single *t*.

An *h* is found in the Ms. after the *t* in about one fourth of the cases. It has no significance, not even indicating quantity.

The following words should end in *t*: *ed* 262, once, *id* 28 times, (*et* four times as enclitic), *grod* once 292, *ad* once 359, *vod* once 338, *stād* once 325, *gād* once 800, *antlad* twice 77, 221, (*antlat* once), *mud* six times, *ud* five times (*ut* once).

t occurs in *allet* 262 falsely after the analogy of *dat*, *dit* and *it*, due to M. G. influence. It occurs parasitically in *allent* 775, after the analogy of *allet*. So in *levent* 22, *nement* 59. Where *ist* occurs it is for the rime. Otherwise *is* is used.

In *crutze* 438: *crucze* 348, the H. G. spelling is retained.

W. G. *s* occurs as in the other dialects, especially as in O. S. It shows the old grammatical change in *kos* 791: *derkoren* 547, *vorlesen* 509: *vorloren* 196.

W. G. *z* has either become *r* or has disappeared exactly as in O. S. and O. H. G. The process has gone farther than in O. H. G. as, in *we* (*wir*), *gi* (*Ihr*), *we* (*wer*), *he* (*er*) *mi* (*mir*), *di* (*dir*), (*mi* and *di* do not belong to this dialect but are borrowed.)

to, as in *toretten* (zerrissen) 452, stands for an older *te* Gothic *tuz*, O. H. G. *sar*.

The general result of the above phonological analysis is that the dialect is unquestionably M. L. G. with a H. G. coloring which, I trust, has been satisfactorily accounted for.

PART IV. MORPHOLOGY.

Masculine *a*-stems are declined Nom. —, Gen. *-es*, Dat. *-e* Acc.—, Plural Nom., Gen. and Acc. *-e*, Dat. *-en*. *jammer* 186, 452 occurs twice in dative sing. and *regen* 250 once, without ending. The plural of *afgot* is *afgode* 782. The plural nom. of *junger* occurs once as *jungern* 3. No other exceptions.

Words found are: *bor* 146, *bort* 451, *denst* 109, *dot* 478, *buk* 29, *dank* 541, *duvel* 117, *geist* 555, *got* 35, *heilant* 6, *himmel* 113, *kummer* 282, *lif* 152, (life and body), *gemak* 285, *mantel* 514, *nut* 424, *munt* 91, *rat* 466, *pelegrim* (n) 458, *-schin* 568, *sege* 44, *spot* 342, *storm* 449, *torn* 261, *val* 192, *win* 237, *wint* 449, all nom. or acc. sg. *dages* 653, *hungers* 252, *morgens* 71, *slapes* 70, *goddes* 7, all gen. sg. *berge* 361, *bome* 156, *denste* 382, *Criste* 520, *dage* 95, *gode* 393, *godde* 110, *himmele* 144, *hove* 74, *IAMER* 186, 454, *jungere* 17, *gemake* 278, *mude*, *munde* 170, *REGEN* 250, *troste* 134, *valle* 142, *worste* 571, *wroste* 251, *wine* 281, all dative singular. *bisschop*(*p*)*e* 792, *afgode* 782, *knechte* 249, *sinne* 60, *wege* 408, nom. or acc. pl. *engele* 142, and *steine* 677, are genitive plural. *armen* 106, *godden* 171: *goden* 99, *afgoden* 73, are dat pl.

se 47 and *sne* 566 old *-wa*-stems occur in acc. sg. and nom. sg. respectively.

Neuter *-a*-stems have exactly the same endings. Where the nom. and acc. plural show no ending, the H. G. form has been used, as in *jar* 651, *kint* 187, 193, *lant* 5, *wort* 90.

Add the *-ja*-stem *getrant* 696 to this list.

Words used are: *antlat* 77, *affenspel* 494, *hus* 61, *blat* 797, *bok* 800, *deil* (m. 798 and n. 547), *dorp* 57, *brot* 180, *dak* 250, *dal* 191, *elende* 326, *graft* (M. G.) 513, *gut* 504, *holt* 331, *jar* 208, *kint* 32, *lant* 51, *hertelcit* 625, *opper* 73, *ordel* 277, *Paradis* 150, *schep* 42: *schip* 662, *spor* 688, *ungemach* 537, *vat* 161, *volk* 72, *water* 427, *stormweder* 449, *wif* 14, *wort* 90, *klagen* 485, *wenen* 485, *leven* 441: *levent* 22, nom. or acc. sg.

gudes 500, gen. sg.

arbeide 182, *bode* 325, *Paradise* 190, *schepe* 51, *tekene* 591, *volke* 27, *wive* 82, but without ending: *wunder* 79, *schepelin* 491, *drinken*, *eten* 247, all dat. sg.

Nom. and acc. plural as given. No forms occur with *-e*. This is the strongest argument for a H. G. origin, as far as it goes. Gen. pl. does not occur. *jaren* 709 is only dat. pl.

-ja stems.

her 766, *mer* 136, *gesinde* 2, *geslechte* 597, are nom. and acc. sg. *bedde* 242, *bilde* 206, *ende* 627, *ertrike* 8, *himmelrike* 7, *stade* 553, *ungelucke* 518, without ending: *himmelrik* 115, *mer* 39, all dat. sg. N. and acc. pl. *gewant* 696. Gen. pl. *bedde* 65.

The only *-wa* stem is the dat. pl. *knien* 681.

The *-i* masculines are but sparingly represented. Nom. and acc. pl. *lude* 78, *slege* 261, *tuge* 350; gen. pl. *lude* 376; dat. pl. *luden* 5. Of these *slege* is certainly umlauted while it is doubtful in the others. Otherwise this class resembles *-a* stems.

In addition are a few words from the old *-u* declension: *son* 714: *sone* 7. 124 nom. sg. and *son* 204 acc. sg., *vot* 338 acc. sg., *vote* nom. and acc. pl. *vrede* 610, n. sg. As *vote* rhymes with *sote*, 86, 232, 313, it is impossible to assign the umlaut positively. I agree with Leitzmann's argument in the main, and would assign it. See Leitzmann, G. v. Minden, *Fabeln*, p. liii, especially p. lvi.

STRONG FEMININES.

-ō-, *-jō* and *-wō-* stems have fallen together. They end in *-e* for all cases except dat. pl. ends in *-en*.

-i- stems differ from these only in the singular, which has lost the final vowel, and in umlauting *-a-* to *-e-*.

The words used are: *bruste* 417, *ere* 794, *erde* (generally weak) 181, *gnade* 102, *have* 49, *herberge* 306, *helle* 145, *leve* 234, *strate* 580, *pine* 282, *rede* 85, *ruwe* 797, *spise* 64, *stede* 645, *varwe* 569, *wile* 22, *sunde* 211, *vrundinne* 716, *vorstinne* 233, *angest* 292, *hovart* 143, *jemmercheit* 624, *maget* 345, *meinheit* 496, *mildicheit* 544, *sunderin* 126, *tit* 404, *vart* 310, *not* 251, *schult* 519, *vrucht* 167, *werdicheit* 545, *stat* 48, *hant* 350, *hantgedat* 117, *missedat* 797. all in nom. or acc. cases. *stunde* 212. is apparently a neuter, a scribal error. *bede* 523, *hude* 20, *leve* 786, *plege* 426, *schare* 108, (*stemme* 273): *stem* 487, *swere*

186, *werlde* 30, *hant* 52, *not* 179, *macht* 731, *stunt* 212, *marter* 10, *vart* 24, *himmelwart* 1, *crist* 796, *vrucht* 154, all dat. sg.

bruste 31, *wunde* 348, *stede* 643, nom. or acc. pl.

brusten 511, *eren* 319, *stunden* 169, *sunden* 795, *tiden* 642, are dat pl.

-i- stem showing umlaut is *henden* 681.

One original m.-u- stem has become f. namely *luchte* 365 acc. pl.

MINOR DECLENSIONS.

man occurs only in the complete singular as an -a-stem.

vot, if we admit the umlaut, is an -i-stem. See -i-stems.

vader 115, occurs only in the nom. sg. Likewise *muder* 345.

vrunt occurs as the acc. sg. 384 and nom. pl. 657.

nacht is declined like *dach*, masculine, though *de(n) nacht* 63 may be the result of "anticipation" like *der rede* 730 for *ie rede* acc. sg.

WEAK DECLENSIONS.

Nom. sg. masc. -e, (—), all others -en. Neuters and feminines the same.

Words used are: *erve* 159, *here*: *her* 120-2, *rive* 566, *geselle* 630, *slange* 177, *minsche* 160, *weise* 489 (H. G.), *wille* 381, all nom. sg.

erven 103, *heren* 1, *slangen* 164, gen. sg.

lichnamen 563, *schaden* 462, *vromen* 134, dat sg.

erven 377, *hern* 28, *namen* 56, *willen* 394, acc. sg.

gesellen nom. pl. 41. *propheten* acc. pl. 207.

apostelen, *minschen* 206, gen. pl.

gesellen dat. pl. 13.

Lichnam 502, and *lichnam* 557, are strong, while *lichnamen* 563 is weak. They are M. G. forms.

The neuters are *herte* 419, n. sg., *herten* 114, d. sg. *ogen* 539, and *oren* d. pl. 89.

The feminines are *erde* 181, *vrouwe* 23, n. sg.; *barbzen* 669, *erden* 140, *naddern* 275, dat. sg.; *ammen* 467, *barbzen* 542, *vrouwen* 717, acc. sg. *bulgen* 451, nom. pl. *vrundinnen* 716, is an anomalous weak acc. sg. of a strong noun.

The *Passional* p. 382, l. 25, has *barke* for *barbzen*. *bardese* *bardse* and *barse* are L. G. forms of this probably misspelled word.

Adjectives are declined either strong or weak. There is no distinction of stem. The strong declension is as follows:

	m.	f.	n.	
Nom. sg.	{ — -er	{ — -e	{ — —	pl. -e
Gen.	-es	-er	-es	-e
Dat.	-em(e),	-er,	-em(e),	-en
Acc.	-en	-e	—	-e

The uninflected forms occur as predicate or postpositive adjectives: *al* 72, *aldermest* 554, *alt*, *junk* 38, *arm* 106, *dot* 457, *gut* 671, *her* 324, *hillich* 230, *grot* 494, *kreflich* 324, *leit* 497, *lef* 497, *levendich* 725, *gesund* 725, *gelik* 171, *gut* 392, *misserar* 453, *redchast* 231, *rik* 222, *salich* 29, *stark*, *wis* 149, *ungetalt* 37, *wolgetan* 223, (H. G.), *ungeboren* 524, *wreislich* 408 (H. G.), *wrisch* (H. G.) 697, *wro* 389, *wul* 281, *warm* 470, *weldich* 239, *werdich* 611, *willekomen* 611.

The inflected nom. m. sg. and f. sg. do not occur.

The possessive adjectives and *ein* occur uninflected; also the single expression *war got* 138. Examples of the neuter acc. are: *ein dot wif* 509, *ein michel her* 766.

The uninflected form *al* should appear before other adjectives rather than *alle deme volke* 27, *alle erme live* 81. This is not unusual in L. G.. The false neuters *allet* and *allent* are used: *et allet* 262, *dat allet* 268, *allet* 648, *allent* 775, all accusative sg. A genitive *alles* 246 is also found.

The following forms are found: *unses heren* 1, *luder stemme* 273 in the genitive sg.; *erme live* 81, *dinen man* 265, *sin hus* 61, *unsen pcegrim* 575, (These last three are common L. G. contractions for *dineme*, *sineme*, *unseme*.), *vuller macht* 731, *rechter groter not* 464, *siner marter* 10, all dat. sg.; *sinen namen* 56, *unsen heren* 28, *dine hantgedat* 117, all acc. sg.; *sine jungern* 3, *rike* 88, nom. pl.; *ander=anderer lude* 37, gen. pl.; *korten tiden* 11, dat. pl.; *beide* 317, *levende tuge* 350, acc. pl.

siner wunderliken 367 is probably genitive after *began*. Compare Holthausen *Alts. Elementarbuch*, 1899, § 486, An. 1. for the rule in Old Saxon.

The weak declension ends in *-e* in the nom. sg., otherwise in *-n*. It is used after other adjectives and the articles (except as specially noted); also in the case of direct address. Examples:

din bosc rat 529, er sote munt 91, and min leve vrowe 465, all nom. sg.; ein klene schepelin 491, acc. sg.; dat breide mer 448, acc. sg.; de gude Ma(r)cellina 19, de nige pelegrin 458, de rene unde sote M. M. 314, de heite sunnenschin 568, de ware heilant 6, got de wise 189, all nom. sg.; disses klenen kindelin(s) 504, der leven vrowen 631, gen. sg.; dem anderen dage 95, enem saligen ende 627, deme geweldigen gode 226, dat. sg.; den lichten dach 69, de leven vrowen 631, de vil seligen Marien 632, acc. sg.; de armen 88, nom. pl.; dissen elenden 238, dat. pl.

In direct address occur: *ek arme man* 461, *leve kindelin* 474 and the acc. sg. *mek armen sunderin* 126.

POSSESSIVE ADJECTIVES.

These are declined as strong adjectives with flexionless nominative singular. Note the syncope of *e* in *erme* 81 and *unsen* 575, *dinen* 265 and *sin* 61 for *unseme*, *dineme* and *sineme*. The latter are specifically L. G.

NUMERALS.

Ein; enes, encr, enes, etc. is declined as a strong adjective. *twe* . . . acc. 438, 651, *tho* 792 is a mistake for *twe* for *tuene*, a more probable error than the suppression of two full lines, the only other explanation.

vīf 348, and *vērtich* 355, also occur.

Of ordinals: *de ersten* 439, *des andern nachtes* 263, *des dridden nachtes* 269, *an dem vertigesten dage* 358.

beide acc. 317, *beider* gen. 441.

dridde(*n*) is not given by Lübben. It seems H. G. from the vowel.

PERSONAL PRONOUNS.

Nom. *ch* 44 times, *ik* 8 times, *gelov'ich* 779; not in rime.

Gen. mins (*sulves*) 74I.

Dat. { *mek* } 24 times, MIR: *er* 635-6, *gi*: MI 157-8, MI-*di* 401-2
gi: MI 500-1,
 Acc. *mek* } MI: *di* 432-3, MICH: *sich* 177-8 (why?)

Reflexive.

Plu. Nom. *we* 215
Gen. *unser* 364
Dat. *uns* 796
Acc. *uns*

sines (sulves) 601

sek , 17 times.

sek } *gelik: sik* 171-2, *mich:*

SICH 177-8, *wunnichlich*: SICH 77-8.

Why *mich*: SICH?

Nom. *du*, *-tu* as enclitic 476, 274 and 517.

Gen. *din* 475.

Dat. *dek* } 31 times. *mi*: DI 401-2, *dek*: *mek* 610-1, 430-1.

Acc. *dek* } *mi*: DI 432-3, *dek*: *mek* 121-2, *himmelrik*: DIK 115-6.

Note that *mi*: DI 432-3, follow *dek*: *mek* 430-1 and are used to vary the rime. Why are *MI*: DI 401-2 used?

Plu. Nom. *gi* 157

Gen. *juwer* 441.

Dat. *juk* 134.

Acc. *juk* 153

Nom. *he* 10

Gen. (Not found.)

Dat. *em* 648 *eme* 162, 266, 686, *om* 640, *em* or *om* 643, *ein* 650

Acc. *en* 150, *ene* 658, *on* 602, 607.

eme, *om*, *on*, *ene*, *ein*, are distinctively L. G. Forms in *o* are peculiar to the *mek*-region.

Nom. *se* N. & A. *id* for *it* 28 times,

et 262.

Plural Nom. *se*

Gen. *er* G. not found

Gen. *erer*, *er* 50. *ere* 444.

Dat. *er* D. not found

Dat. *en*, *ene*, *on*: *en* 255,

Acc. *se*

Acc. *se*

dorstes 260 is not for *dorste es*, but for *dorste des*, *des* being either nom. or acc.

As an enclitic *it* is written *-et* in *isset* 670, *gētet* 161, *woldet* 203.

Nom. *Got sulves* 199, *de sulve* m. 347, *he sulven* 200, 203,

du sulves 478, *ek sulven* 308, *se sulven* 457, *dīt sulve* 799.

Gen. *mins sulves* 741, *sines sulves* 601.

Dat. *sek sulven*, m. 147, *der sulven*, f. 24, 111.

Acc. *den sulven*, m. 327, *de sulven*, f. 197.

Plu. Nom. —

Gen. —

Dat. *den sulven* 169, 327.

Acc. *uns sulven* 531

DEMONSTRATIVES.

Nom.	<i>de</i> (18).	<i>de</i> (27).	<i>dat</i> (307) <i>des</i> 620	Plu. Nom. <i>de</i> (3)
Gen.	<i>des</i> (34).	<i>der</i> (221)	<i>des</i> (246), (320).	Gen. <i>der</i>
Dat.	<i>deme</i> (97)	<i>der</i> ,	<i>deme</i> , <i>dem</i> 51, <i>den</i> 39	Dat. <i>den</i> (56)
	<i>dem</i> 156			Acc. <i>de</i> (32)
	<i>den</i> 95			
Acc.	<i>den</i> (215)	<i>de</i> 353,	<i>dat</i> (42) <i>des</i> 431	
	<i>de</i> (35)			

As the article is identical with the relative pronoun, I have added citations of the latter in parenthesis.

deme predominates over the shorter form, but the peculiar L. G. *den* for the dative sg. also occurs. Acc. *de* 35 is a mistake of the scribe. *dede* 606 nom. m. sg. = he who. *dar--ave* 521 = of whom, a rare construction.

dat, without significance, is inserted 692 and 759; see Grimm's Gr. IV 444. Seelmann, *Valentin und Nemeles* p. 123, says if such a *dat* occurs in a writer of the *mek*-region it is due to Dutch or Lower Rhenish models.

Nom.	<i>disse</i> 160 —, <i>dit</i> 166,	Plu. Nom. —
Gen.	— —, <i>disses</i> 488,	Gen. —
Dat.	<i>dissem</i> 462, <i>disser</i> 30, <i>disseme</i> 718,	Dat. <i>dissen</i> 235
Acc.	<i>dissen</i> 192, <i>disse</i> 167, <i>dit</i> 104,	Acc. —

Other forms not found in the poem.

INTERROGATIVE.

Nom.	<i>We</i> 227, <i>wat</i> 153, 639.
Gen.	— <i>wes</i> 255.
Dat.	— —
Acc.	{ <i>wat</i> 133, 259, 332.
	{ <i>wes</i> 280.

Indefinite pronouns are *men* 29, 337, *wede* 341, *icht* 319, *nichtesnicht* 698, *nicht* 661, *anders nicht* 777. The negation is *en—nicht*, but *nicht* is used alone in 21, 40, 168, etc.; *vele* nom. and acc. pl. 37, 485, 678; *neman* 560, *nemant* 59; *nikein* 65, *ninein* 70, as adj. *nein* 777, *nenes* 70, *nene* 467; *mennich* occurs only as adj.: *mennich* 98, 652, *mengen* m. acc. sg. 790, *menger* f. dat. sg. 649, unumlauted forms in *mangerhande* 179, *mannigerhande* 335, *mannigvalden* 641; *sulk* 715, as adj.; *itlik* for *iegelik* 364.

STRONG VERBS.

In general they conform to the L. G. usage. Present endings are *-e*, *-est*, *-(e)t*, pl. *en*, *et*, *en*. But before a following *we* or *gi*: *drīve we* 495, *sterve gi* 157, *werde gi* 171, *bevele we* 426, *cte gi* 157, *dor[n]e gi* 284, *schulle we* 322, 482, 492, *schulle gi* 278, 327. Lübben *Mnd. Gr.* p. 88.

In the second and third persons singular, the preceding long vowel is apparently shortened in *blift* 345, *sleeppestu* 274.

Umlaut and breaking occur in the second and third singular. in *sleeppestu* 274, *dregeest* 407, *drecht* 423, *steit* 337, *geit* 338, *blift* 345.

Komen has 1st p. *kome* 743, but 3rd p. *kummet* 616.

The present imperative shows the root in the singular and adds *-et* in the plural. Due to the influence of the weak conjugation are *getwīde* 122, *schaffe* 304, *vare* 432; *bidde* 375 is regular.

The endings of the present subj.: *-e*, *-est*, *-e* pl. occur in *beden* 2 pl. 319, *tobreke* 3 sg. 338, *spreke* id. 340, *wert* for *werde* id. 162, *worde* id. 240, *werpe* 483, *erwerwe* 796, *Ete gi* 157, *geve* 377, 724, *schaffe* 255, *bevalle* 153.

The endings of the preterit are —, *st*, —, *-en*, *-et*, *-en*. The second pl. does not occur in the legend. The old 2. sg. in *-t* occurs in *schalt* nine times and in the anomalous *wult* 727.

Grammatical change. *s*: *r*, *kos*: p. p. *derkorn*, *vorlescn*: *vorloren*, *was*: *weren* along with H. G. forms in the rimes; *ch*: *g*, *sach* 28: *segen* 57.

The verb *beginnen* has the weak forms *begunde* three times, *begonde* twice, *begunden* once, *begunt* once, along with *began* four times.

The plural of the preterit of the fourth and fifth classes is regularly *-ē* instead of *-ā*.

A few forms of the preterit subjunctive are found. They have the vowel of the plural pret. ind. Endings like the present, *vor-neme* 3. sg. 585, *qucme* id. 584 *were* 737, 220, *weren* 152, *beden* 101, *vunde* 605, *hulpen* 103, *stunde* 243. The latter three probably were umlauted as they are undoubtedly imitated from H. G. written style though the spelling does not indicate it. *vunde*: *kunde* 605-4 rime either way.

The past participle in L. G. is usually formed without *ge*. Lübben *Mnd. Gr.* 91. *Grundriss* ²I 713. Leitzmann. *G. von M.* I, XXIV. Our poem has *gedreven* 429, *gesendet* 53, *geboden* 74,

100, *vorgekropen* 689, *upgetogen* 45, *gevlogen* 46, *genomen* 599, 477, *gesproken* 546, *geworden* 439, *gekommen* four times; *komen* twice, *gegeven* three times, *geschein* H. G., *gesein* 83 etc, *gedragen* 30. This is unquestionably due to H. G. literary influence. This *ge-* could often be expunged to the advantage of the meter, where it is not otherwise hopelessly bad.

In the preterit-presents the vowel *-u-* predominates over *-o-* in *moten*, *mut* four times, *must* once, *musten* twice, but *most* once, *moten* once, subj: *mote* 539: *mute* 655. This argues for the dialect of Brunswick. Seelmann. Nd. Jb. XVIII p. 141 ff.

schullen and *schulle* along with *scolde*.

mochte, *mochten*, but subj: *muchte*.

konden ind. but *kunde* subj.

Among the irregular verbs *bracht* 64 occurs as past participle just as in H. G.

dōn shows H. G. forms. *deist* and *deit* do not occur. *wol was* *se* GETAN, 80, and *wolgetan* 706, 223 are H. G.

hebben. *hefft* occurs seven times; *het* 329, 719, *had* or *hat* in the rime six times. *heft* is dialectic, *hat* H. G. for the rime and *het* probably a scribal error though Tümpel asserts its correct use in his *Nd. Studien*, 1898.

The plural of the preterit is *hedden* 82, 710.

is never occurs in rime, *ist* never occurs out of it.

geit 338 and *steit* 337 occur once each. *gat* and *stat*, the H. G. forms prevail.

REGULAR VERBS.

One class with a tendency toward H. G. endings. For the present tense *-c*, *-cst*, *-ct*, *-cn*, *-ct*, *-cn*. The older *-et* for first and third plural does not occur.

Present imperative ends in *-c*, singular and *-ct* plural.

The few subj. presents are *dage* 253, *behege* 128, *behode* 441, *leve* 499, *erome* 128, *dermere* 534, all 3. sg.; *bereiden* 513, 3. pl.

Preterit endings are *-cde*, *-cdest*, *-ede*, pl. *-eden*.

negede 592, *predigede* 549, *sogede* 564, *betastede* 469, *togede* 582 for *tōch*, *torncde* 178, *trostede* 550, *vateden* 505, *wenede* 786, *woede* 480, *druckede* 417, *eruede* 193, *wisede* 504, *wogede* 553, *crochtede* 261, *bernde* 271.

Syncope of the *-e-* occurs after liquids and in polysyllables in *vorwilde* 205, *gewerde* 418, *bewarde* 572, *vorden* 674, *meinde*

475, *kerden* 58, *horde* 748, *gerde* 419, *hungerde* 570, *vorwandelde* 571, *wunderde* 219.

Verbs with roots ending in *-t-* or *-s-* change *-tede* or *-sede* to *-te* and *-ste*: *vrochte* 267: *vrochte* 261, *sufte* 666, *hefte* 438, *dorste* 570, *kuste* 233, *derloste* 10.

legede > *lede* 494, 699, 514 and *segede* > *sede* 640, *segdest* > *sedest* 520. Lübben *Mnd. Gr.* 57.

wiscde 3. sg. 304 is the only pret. subj.

The pres. part. adds *-ende* to the root: *spelende* 676, *wenende* 473, 536, *levende* 350.

The infinitive ends in *en*, once in *-ende*: *to kundigende* 137.

The past part. occurs regularly with *ge-* and ending *-et* or *-t*: [*ge*]*benedi*[*g*]*et* 31, 713, *gemartert* 644, *up-geneget* 439, *gesenket* 145, *gevrowet* 475, *ge-* dropped after prefixes in *entczunt* (H. G.) 272, *bedecket* 226, *derloset* 795, *derwecket* 293, *vorschreckt* 294, *vorleidet* 118, *vorvuket* 181, *erwendet* 300.

For all verbs the future is formed with *schullen*.

komende sint 188 and *ek wil sein* 308 are future in sense.

One conditional *ek wolde*—*sin* 475, occurs.

The compound of the present and preterit occur mostly with *hebben*, rarely with *sin*. Examples of the latter occur in 133, 293 and 476.

The passive is formed with *werden* and past part.

dragen wart 523, is a circumlocution for *droch* perhaps in the sense: *had to bear*. Here the M. H. G. uses the infinitive but the L. G. would use the present participle. See Erdmann *Syntax* § 145. Lübben *Mnd. Gr.* p. 92.

The few "rückumlauting" verbs *genant*, *gesant*, *geant*, *bekant*, *bevant*, *gewant*, due to H. G. influence, were mentioned before, p 156. *sande* 658 is the only legitimate L. G. example in the poem.

STRONG VERBS.

P. G. *ī*; *ai*, *i*; *i*.

Class I. *ī*, *ē*, *ē*, *ē*.

The *ē* of the pret. pl. and part. is lengthened according to Nerger's rule (p. 156) from *e* weakened from *i*. O. H. G. *ī*, *ai*, *i*, *i*,
1. *entbitet* 170, 2. pl. pres. ind.

2. *blīven* 403, infin.; *ek blīve* 413, pres. ind. *blift* 345, 3. sg. pres.; *blef* 457; *bleif* 651, 3. pret. sg.; *blēven* 63, 3. pret. pl.

3. *drive we* 495, 1. pl. pres., *dreif* 47, 3. pret. sg., *gedrēven* 429. p. p. *ek vordrive* 782.
4. *we grīpen* 574, pl. pres.; *begreip* 628, 3. pret. sg.
5. *vormiden* 284, inf.
6. *liden* 251, 283, 3. pl. pres.; *leit* 347, 3. sg. pret.
7. *erschein* 71, 3. sg. pret.
8. *schrei* 515, 3. sg. pret.
9. *sliken* 163, inf.
10. *swēgen* 141, 3. pl. pret.
11. *vorti[g]en* 633, inf.
12. *getwide* 122 2. sg. imp'v.
13. *sek vli[g]en* 680. Derived from **fliuhan* of Class II.

Class II. ē (ū), ō ō, ō < *eu; *au, *u; *u.

Nerger's law has influenced plural of preterit and past part.

1. *bōt* 16, 3rd sg. pret. *gebōden* p. p. 74, 100. *entbōt* 256, 3rd sg. pret. *entbōden* p. p. 266. *vorbōt* 167, 3rd sg. pret. *gi bēden* 319, 2. pl. subj. pres.
2. *gētet* 161, = *gēte it*, 1. sg. pres.
3. *kōs* 791, 3. sg. pret. *derkorn* 547, p. p.
4. *) *vorgekrōpen* 689, p. p.
- 4 b) *krōch* 684, 3. pret. s., borrowed from H. G. to rime with *slōch*.
5. *vorlōren* 196, 525, p. p. *vorlesen* 509, inf.
6. *slōch* 685 (*slūken*), 3. s. pret.
7. *sōgest* 32, 2. s. pret.
8. *tōgen* 3. pl. pret. 541, *tōgede*, weak pret. and intransitive 582, *upgetōgen* 45, p. p.
9. *gevlōgen* 46, p. p.

Class III. i, a, u, u:o. P. G. e; a, u; u.

1. *drank* 59, 3. s. pret.
2. *began* 147, 367. 460, 587. *begunt* 3. s. pret. 112. *begunde* 163, 198, 703. *begonde* 410, 680. *begunden* 104.
3. *vorsan* 258, 3. s. pret.
4. *vant* 200, 584, 3. s. pret. *vunden* 42, 311, pl. pret. (subj. ?). *vunde* 605, 3. sg. pret. subj.
5. *wunden* 444, 3. pl. pret.
6. *gewinnen* 187, inf.

7. *rank* (for *wrank*) 540, 3. s. pret.
8. *vorderen* 526, inf.
9. *helpe* 623, 3. s. pres. subj. *hulpen* 103, 3. pl. pret. subj.
10. *sterren* 168, 466, 527, inf. 168, 1. pl. pres. subj.
sterre gi 157. *starf* 349, 3. sg. pret.
11. *bevēlen* 399, inf. *bevēle we* 426. *bevōl* 93, 3. s. pret. (Either from the analogy of *malen*, *mōl*, hence usual L. G. *bevalen*, *bevōl*., or else due to the past part. *bevōlen*. Behaghel in Grundriss I. 595, § 118 (1893).
bevōlen 531, 3. pl. pret. *bevōlen* 23, past part.
12. *werden* 139, 210, 671, inf. *wert* 435, 3. s. pres. *werde gi* 171.
wert (for *werde*) 162, 3. s. pres. subj. *worde* 240, 3. sg. subj. pres. for *werde*, not for *wurde*. *wart* 523, 3. s. pret.
geworden p. p. 439, p. p. is usually L. G. *worden*.
13. *werpen* 190, inf. *werpe* 483, 3. s. pret. subj.
14. *werren* 104, 378, inf. *erwerren* 180, inf.
erwerre 796, 3. pres. subj. *vorwerren* 528, p. p.

Class IV. ē (ō), a, ē, ō, < *e, *a, *ē, *o.

1. *gebar* 345, 3. s. pret. *geboren* 8, 139, 194, p. p.
2. *brach*, for *brak*, 704. *tobrach*, for *tobrak*, 353, in both cases a forced rime with *sach* or *angesach*.
tobrēke 339, 3. s. pres. subj., or just as well pret. subj.
3. *vorhōlen* 236, past part.
4. *nemen* 700, inf. *nemet* 500, 2. pl. imp'v.
nam 471, 663, 691. *nēmen* 50, 3. pl. pret. *genōmen* 477, 599, p. p.
benōmen 529, p. p.
vor-nēmet 95, 131, 2. pl. imp'v. *vor-nam* 227, 388, 682.
vor-nēme 585, 3. s. pret. subj. *vor-nomen* 289, p. p.
5. *quam*, ten times, 46 etc. *quēmen* 49, 765, 3. pl. pret.
queme 584 3. s. pret. subj.
komen < **queman* or from analogy of p. p. **quoman* 94, 211, inf.
kome 743, 1. s. pres. *kummet* 616, 3. s. pres. *kōmende sint* 88, = future tense. *gekōmen* 133, 212, 598, p. p. *kōmen* 462, 476, p. p.
vor-gekōmen 290, p. p. *willekomen* p. p. 611.
6. *sprēke* 340, either 3. s. pres. or pret. subj.
sprak 32 times, but not in rime. *sprach* 12 times in rime.

sprēken 224, 487, 492, 3. pl. pret. *gesprōken* 546, p. p.

7. *plach* 70, 242, originally belonging to class V. Class IV in Old Saxon.
8. *schrach* 692, for *schrak* to rime with *lach*, 3. sg. pret. Derived from the older weak verb. Perhaps H. G. See § 341, A. 2. of Braune's *Ahd. Gr.*

Class V. \bar{e} (i), a, ē, ē < *e, *a, *ē, *e.

1. *etet* 55, 2. pl. imp'v. *Ete gi* 157, 2. pl. subj. pres. *at* 173, 359, 3. s. pret.
2. *vorgat* 172, 3. s. pret.
3. *geve* 377, 724, 3. sg. pres. subj. *gif* 291, imp'v. *gegēven* 440, 719, 734, p. p. *gaf* 151, 173.
4. *schut* 727, for **schit* < **scehit*, 3. s. pres. *gescheit: seit* 381-2, 3. s. pres. borrowed from H. G. for the rime.
geschichte: nicht, 412, 615, 3. s. pres. borrowed from H. G. for the rime.
geschein: gesein 83-4, 371-2: *sein* 307-8: *besein* 398-7.
5. *sein* 282, 308, 638, inf. *seist* 622, *seit* 382. *sach* 28 etc. 10 times.
sēgen 57, 62, 351, 363, 79, 707, 3. pl. pret. *gesein* 83, 215, 372, p. p.
ansach 472. *angesach* (H. G.) 705, 218. *gesach* (H. G.) 738. *besein* 397, inf.
6. *wesen* 184, 630. *wes* 611, 617, 2. s. imp'v. *was* 8, etc. *wēren* 45, etc. not in rime.
war 698: *dar* 699; *waren* 3: *op[p]enbaren* 4, on account of rime.
wēre 737, 1. s. pret. subj.; 220 3. s. id. *wēren* 152, 3. pl. pret. subj.
gewēsen 645, p. p.
7. *bidde* 116, 121, 1. s. pres., 238, 375, 2. s. impv. *bat* 16, 602, 667, 3. s. pret. *bēden* 110, 3. pl. pret., 101, 3. pl. pret. subj.
8. *lġgen* 249, inf. *lach* 241, 665, 3. s. pret. *lēgen* 249, 3. pl. pret. *lit* 465 H. G. and not in rime.

Class VI. \bar{a} , \bar{o} , \bar{o} , \bar{a} < *a, *ō, *ō, *a.

1. *drāgen* 484, inf. *drēgest* 407, *drecht* 423.

- gedragen* 30, pp.. *dragen wart* 523, M. G. for L. G. *droch*.
 Erdmann, *Syntax* 8 145.
gedrōch 246. This *ge-* is suspiciously II. G.
 2. *begrāven* 349, 644, p. p.
 3. *hūf* 12, 317, 365, *erhūf* 142. Braunschweig forms of *hōf*
 and *erhōf*.
hōven 310, 3. pl. pret.
 4. *vorlāden* 463, p. p.
 5. *schafie* 255, 3. s. pres. sub. 304, 2. s. impv. Borrowed from
 the H. G., this word was universally in use on L. G. ground.
 6. *slōgen* 451, 3. pl. pret.
 7. *stunt* 76, 731, 3. sg. pret. *stundest* 736. *stunden* 312,
 3. p. pret.
stunde 243, 3. s. pret. subj. Evidently H. G. though borrow-
 ed very early. See Holthausen *As. El'buch*. § 445.
 8. *vāren* 395, inf. *vāre* 432, 2. s. weak impv. *vāret* 440, impv.
vor 353, *vur* 257, 287, 369, 558, 754, Braunschweig dialect.
vurt 664, illustrates the common L. G. tendency to manu-
 facture weak forms, especially of the preterits, of strong
 verbs. The scribe may have been thinking of the correct
 trans. verb *vurden* 668.
vūren 15, 3. pl. pret. *gevūren* 175, p. p.

Note that *vur* was used twice before the single *vor* occurred.

Class VII. A. *a*, *ē ē*, *ē ē*, *a* < **a*, **ē*, **ē*, **a*.

1. *gink* 92, 361. *gingen* 43, 51, 420, 759. With M. G. vowel
 in preterit.
2. *beholden* < **bechaldan*, inf. 482.
entholdet 491, 2. p. impv.
3. *henk* 415. *hengen*: *gingen* 44-3
4. *vēlen* 312, 673, 773, 3. pl. pret.
bevalle 153, 3. s. pres. subj.
5. *entvān* 61, inf.
bevenk 414. *vengen* 758.

Class VII. B. *ā*, *ē*, *ē*, *ā* < **ā*, **ē*, **ē*, **ā*.

1. *lāten* 260 inf.: *lān* 328 borrowed from the H. G. for rime.
hān: *lān* 327-8. *lātet* 2. p. imp'v. 485.
leit 207, 262, 303, 316. *lēten* 776, *vorlēten* 78.
2. *rāde* 295, 1. s. pres.
rādest 522, 2. s. pret. *vorreit* 177, 3. s. pret.

3. *sleppest* 274, 2. s. pres.

sleip 263, *slēpen* 67, 3. pl. pret. *entsläpen* 694, p. p.

Class VII. C. ē, ē, ē, ē, < *ai, *ai, *ai, *ai.

1. *heit* 18, 94, 152, 189, 3. s. pret

Class VII. D. ō, ē, ē, ō. < *au, *ō, *ō, *au.

1. *reip* 174, 264, 273, 3. s. pret. *rēpen* 68. 3. pl. pret.

2. *vorstōt* 144, for *vorstōtet* for *vorstōten*, has become weak.

PRETERIT-PRESENTS.

Class I. *wiste* 521, 1. s. pret.

Class II. *dochte* 201, 3. s. pret.

Class III. a). *kan* 34, *kunnet* 280, 2. p. pres.

konden 89, 3. pret. ind. *kunde*: *vunde* 604-5, 3. s. pret. subj.

- b). *dor(n)e gi* with parasitic *n* 284. Specifically L. G. *dorste* 276, 3. s. pret. *dorstes* 260 for *dorste des*.

Class IV. *schal* 158, etc. *schalt* 2. s. pres. 180 etc. *schullen* 216, 343, 3. p. pres.

schulle we 322, 482, 492, *schulle gi* 278, 327. Seventeen forms with *sch-* to six with *sc-*. The pret. is written once *scolde* 211.

Class V (?). *mach* 29, 350, 621.

mochte 202, : *muchte* 638, but subj. *mochten* 512.

Class VI. *mut* 386, 466, 498, 489. Points to Braunschweig.

must 405, *most* 406, *mōten* 3. p. pres. ind. 785.

mūte pres. subj. 655: *mote* 539.

musten 4, 196, pret.

MI-VERBS.

1. *sīn* 181, 196, 239, 276, inf. *bin* 120, 293, *bist* 476, is always within line, but *ist* in rime. *ist* 124, 138, 214, 344, 380, 533, 795.

sint 31, 133. *sī* pres. subj. 20, 255. *sīn* 783, subj.

2. *gān* 21, 159, 160, inf. *geit*: *steit* 338-7, 3. s. pres. The H. G. *gāt* occurs in rime: 292, 800. *gā* 576 3. pr. subj. H. G. *gāst*: *hāst* 21-2 would have rimed as well in L. G. *gest*: *hest*

3. *stān* 62, inf. *vorstein* 260, id. *vorsten* 476, id.

steit: *geit* 337-7, 3. s. pres. ind. *stāt*: *hāt* (H. G.) 325-6.

4. *dōn* 235, inf. Only H. G. forms, *dut* 391, 3. s. pres. and

286, 2. pl. pres., occur in the present tense. *dut: gut* 391-2, 286-5.
dēde 458, 3. s. pret. *dēden* 109, 3. pl. pret.; 56 and 102, 3. pl. pret. subj.
gedān 166, 310, 478, p. p. *underdān* 97, adj.
wolgetan 223, 706, and *wol* — *getan* 80, show a shifted *d*.

THE ANOMALOUS WILLEN.

wil 19, 308 pres. ind. *wultu* 727, 2. s. pres. ind. *willen* 501, 2. pl. *wille* 376, 3. s. pres. subj. *willen* 334, subj.
wolde 61, 146, 298, 475, 1. and 3. s. pret. *woldest* 517, *wolden* 40.

IRREGULAR VERBS.

1. *bringen* 627, inf. *bringe* 1. pres. 634.
brachte 176, 446: *brochte* 584. *brachten* 99: *brochten* 73.
bracht 64, p. p. *vullenbracht* 730, p. p. *vorebracht* 91, 3. s. pret.
2. *bedenken* 248, inf. *derdenken* 280, inf. *dachte* 158, 204, pret.
3. *duchte* 366, from *dunken*.
4. *dofte* 789, from *dōpen*.
5. *hebben* 525, inf. *hebbe* 735, 1st pres. ind. *hest* 175 etc., seven times.
heft 30, etc., seven times. *het* for *heft* 329, 719. *hebbe we* 215, 372.
hadde 678, 730, 762, pret. *hedde* 259, id. *hedden* 82, 710, pret. pl.
hedde 341, 590, pret. subj.

There occur also the following H. G. forms in the rimes:

hāven, after the false analogy of *begraven* 349-350.
hān: gān 160-159, : *lān* 327-8, : *man* 785-6. All inf.
hān: man 266-5, 1. s. pres. ind. *hāst* 22: *gāst* 21.
hantgedāt: hāt 117-8, *stāt: hāt* 325-6, *stat: hāt* 428-9.
rāt: hāt 466-7, 529-8, *missedāt: hāt* 797-8.
gedān: hān 478-9, 1. pl. pres.

ADVERBS.

TIME. *balde* 684, *bivore* 36, *bivorn* 268, 546, *do* 28, *gi* 246, etc., *ni* 82 etc., *hermede* 287, 440, *hute* (H. G.) 116, *itto* 743, *jummer* 138, 281, *nummer* 340, 643, *eins* 649, *dat* (expletive) 692,

759, *lank* 360, *lange* 316, *lenger* 40, 301, *nu* 95 etc., *morgen* 296, *sedder* 93, *seit do* 172, *vro* 296, *vuste* 685, *wan* 307. Expressions: *des morgens* 71, 94, *to nachte* 92, 305, *enes nachtes* 241, *des anderen nachtes* 263, *des dridden nachtes* 269, *de[n] nacht* 63, *underwilen* 409, *so schēre* 253.

Compounds of *like*: *liken*: *innichliken* 113, *jemmerlike*: *-liken* 191, 472. *lefliken* 218,, *gelike* 131, *vlitliken* 105, *vroliken* 404, 712, *sakerliken* 432, *sichtichliken* 370, *witliken* 776.

Negations are *Nein* 169, *nen* 499, 486, *en—nicht* 34 etc., rarely *ne—nicht* 89, and three other cases; so *nicht* alone 21, *nichtes-nicht—en* 698. The affirmation is *ja*.

Prepositional adverbs. *anein* 72, *āve-* (*gäst*) 21, *dar-āve* 521, *darmēde* 141, *darna* 11, *darto* 31, *darūte* 249, *dohen* 582, *her—* 133, *wurumme* 265, *worumme* 495, *nedder* 145, 542, *up* 592, 439, *hinder* 413 (H. G.), *in samen* (H.G. ?) 562, *in sament* 43, *darinne* 63, *dar-inne* 59, *bisunder* 640, *underwēgen* 262, *vīlna* 252, *vorwar* 346, 519, *vore—* 27 etc., *vullen(-horen)* 90, *vullen(-bracht)* 730, *wedder(-kommen)* 94, 196, *van wenne* 220, 588, *hirmēde* 287, 440, *over bort* 451, 498.

Adverbs of place in addition to above: *ver* 647 (H.G.), *verne* 135, *dort* (H.G.) 655, *heim* 659, *hēme* 403, *wur* 646, *war* 54, *dar* 644,

Manner. *alse* 35 etc., *also* 85, *so* 80 etc., *alsus* 17, 23, 159, (H. G.), *sus* 118, 278, (H.G.), *doch* 499, 282, *denne noch* 697, *ergen* 470, *ok* 24 etc. Derived from nouns: *manger—, menniger-hande* 335, *to hant* 399 etc.

Comparison *alse* 84, *wanne* 778, *danne* 741, *edder* 427
wedder—noch 285.

Interrogative: *van wenne* 220, 588, *wurumme* 265, 495, *wur* 646.

Genitival: *so schōnes* 83.

Derived from adjectives: *ho* 444, *bekant* 56, *kunt* 648, *lank* 360, *lichte* 238, 490, *vīl* 32 etc., *wu vele* 501, *mēr* 185, *algemēne* 155, 322, *vaste* 415, *vulkōmen* 651, *wēnich* 67, *genōch* 245, *rechte* 80, 223, *unsachte* 293, *sēr* 219, *snelle* 446, *wol* 29, 80, *allēne* 156, 321, *bēter* 524, *dic*: *dicke* H. G. 254, 416, *gar* 2, 437, *gerne* 378, *hārde*: *hērde* 415, 408: 105, 739.

CONJUNCTIONS.

unde 10 etc., *edder* 427, *beide-unde* 14, *wedder-noch* 285, *āver* 264 etc., *wente* 4, 292, : *wen* 798: *wanne* 778, *sunder* 156, 649,

alse 35, *dat* 6 etc., *dō* 28, *wā* 10, *dār* 644, *de wīle* 22, *sint dat* 407, *sint* 467, *icht* 239, 337, *wurnā* 334.

INTERJECTIONS.

Leider! 59. *Owē!* 576.

PREPOSITIONS.

With dative: *mit* 10 etc., *nā* 147, 188, *nach* 1, *tō* 30 etc., *tōgen*—*tō* 581, *ūt* 15, etc., *under* 154, *up* 8, *uppe* 242, *van* 7, etc., *vōr* 27. With accusative: *āne* 250, 541, *bēt an* 69, *dorch* 60, 133, *in* 542, *över* 5, 47 etc., *sunder* 727, *umme* 504, *up* 193, 432, *vōr* 121, 86.

PART V.

VERSIFICATION.

As Low German poetry is the product of conscious imitation of High German models, what might be dignified with the term *epic verse* contains, therefore, four accented syllables or *hebungen*. (I shall term them *arses*.) These accented syllables mostly alternate with unaccented ones, *senkungen* (theses), while a bare majority of verses end with an accented syllable. Compare Seelmann in *Valentin und Namelos*, 1884.

A normal verse is the following:

Nach ùnses hēren hīmmelvārt. Type C. in *Grundriss* II. I. p. 912, (1893). Although the majority of verses of our poem can be scanned according to the principles laid down by Paul for the dipodic epic verse of the M.H.G. period in *Grundriss* II. I. 898 ff; although Kauffmann, *Deutsche Metrik*, Marburg 1897, § 145 requires the same treatment for the period 1300-1600; and although Leitzmann has elaborately applied the same method to the *Fabeln Gerhardts von Minden*, Halle 1898, it would be the height of absurdity to make such an attempt with the poem before us. It is to be hoped that the treatment of the late M. H. G. metres will undergo a radical revolution in favor of sense and simplicity. Of the 800 verses of our poem 561 have four distinct *arses*, 7 five, and 231 have only three. Verse 9 has two.

Paul says on p. 945 of the article cited: *In den nicht zum Gesang bestimmten Dichtungen herrscht während des 14. Jahrh. und zum Teil noch in das 15. hinein eine grosse Unsicherheit,*

wie sie schon im 13. begonnen hatte. Man kann zwei Hauptrichtungen unterscheiden. Einerseits gestattet man sich lange Verse mit überladenen Füßen in der Regel ohne jede Synkope der Senkung. Dies ist besonders in den niederdeutschen Dichtungen der Fall, die auch im 13. in Bezug auf Regelmässigkeit hinter den ober- und mitteldeutschen zurückgeblieben waren,— Eine andre besonders in Oberdeutschland herrschende Richtung setzt die Tendenz zu regelmässiger Abwechselung zwischen gehobenen und gesenkten Silben fort.

In proof of the former statement compare the long verses 10, 20, 30, 31, 37, 51, 54, 94, 95, 113, 128, 142, 146, 179, 208, 228, 264, etc., averaging twelve syllables to the line.

Lines 243, 374, 10, 20, 386, 592 and 798 must be read with five accents:

374. *Vrówe erbárme dék over mínschenlíf.*

592. *He sprák: Dít crútze négede mek úp to hánt.*

10. *Unde wú he sé mit siner mártér derlóste.* (Possibly normal).

20. *María Magdaléna si an díner húde.* (Possibly normal).

243. *Dó dachte sé wu vór er stúnde aldá.*

386. *Se sprák: de dách mut júmmer sàlich sin*

798. *Wen sé den béstén déil derkóren hát.*

As a preliminary study I carefully counted all the cases of lines of four accents without, with monosyllabic, with dissyllabic and with trisyllabic anacrusis (*Auftakt*); without thesis (*Senkung*), with monosyllabic, dissyllabic and trisyllabic thesis after the first, second and third accents; with final unaccented syllable (*überschlagende Silbe*). The results are as follows:

1). The anacrusis may even reach three syllables as in l. 228, or be lacking altogether, l. 7. No principle for its use can be deduced.

2). A thesis may be wanting altogether as in line 651:

Vúlkómen twé jár.

Any thesis may be lacking. Compare ll. 155, 182, 6.

3). Final *-e*, *-el*, *-en*, *-er* are to be treated as *überschlagend* at the end of a verse. The preceding syllable bears the fourth or third accent, as the case may be. Compare l. 30.

De dék to díssér wérldé heft gedrágen.

Because of the universal lengthening of open syllables in L. G. according to Nерger's Law (see p. 156) there is no case of *stumpfer*

Reim resulting from the treatment of two short syllables, as in M. H. G. *trägen*, as equivalent to a single accented long syllable. Slightly less than one half of all lines that must be read with four accents have such a final unaccented syllable in our poem.

4). The lack of evident metrical principles displayed in the poem, especially the frequent occurrence of theses with two or three syllables, make it extremely hazardous to ascribe extra syllables to the pen of a scribe as a basis for metrical criticism.

For example, l. 31 could be improved by the omission of the syllable *ge*:

Dartó die brúste [ge]benediet sint.

Besides the use of *ge* here is probably not L. G. Nevertheless the elimination of the few possibly spurious *ge* prefixes would leave the verses practically as bad as they were before and we should still not be positive that the author did not write them originally.

5). A most striking feature of the poem is the presence of 231 verses with only three accents. According to Kauffmann, *Deutsche Metrik*, p. 128, such verses had become more and more common from the 13th century on among H. G. poets. They occur in the L. G. fables of *Gerhardt von Minden* as can be seen in Leitzmann's edition. They occur in *Valentin und Namelos*, in the *Redentiner Osterspiel*, consequently are not unknown to L. G. poets. In the above poem they occur often in pairs as was noticed in *Gerhardt von Minden* by Leitzmann, pages CXI and CXII. Compare ll. 13-14, 17-18, 57-58, 65-66, 67-68, 81-82, 87-88, 99-100, 101-102, 105-106, 107-108, 109-110, 129-130, 139-140, 153-154, 185-186, 197-198, 201-202, 205-206, 209-210, 219-220, 225-226, 247-248, 253-254, 257-258, 269-270, 273-274, 279-280, 283-284, 287-288, 289-290, 293-294, 297-298, 301-302, 311-312, 313-314, 317-318, 323-324, 330-331, 333-334, 335-336, 339-340, 357-358, 362-363, 365-366, 369-370, 397-398, 410-411, 412-413, 416-417, 418-419, 420-421, 442-443, 444-445, 446-447, 452-453, 454-455, 470-471, 480-481, 496-497, 518-519, 526-527, 532-533, 582-583, 590-591, 596-597, 598-599, 600-601, 602-603, 604-605, 610-611, 640-641, 650-651, 656-657, 676-677, 680-681, 682-683, 694-695, 758-759, 760-761.

The following lines of three accents are coupled with lines of four accents: 3, (6), (11), (38), 50, (60), 72, (83), 90, 92, 103,

111, 114, (132), (141), 164, (178), 180, 189, 244, (261), 277, 307, 315, 330, (377), 388, (392), (431), (456), 504, 508, 512, 521, 542, 555, 567, (577), 584, 587, 593, 594, 614, 617, 626, 632, 638, 659, 664, 666, 668, 679, 687, 689, 702, 704, 708, 712, 720, 732, 752, 764, 766, 791. Certain of these could be classed among those with four accents as well as some of the long lines could be read with four rather than five accents. They are enclosed in parentheses. Lines riming with the lines, of which the numbers are in italics, may perhaps by straining be read with three accents. In spite of this there remain many single lines which have indubitably only three accents. These short lines unquestionably vary the monotony of the meter and are often so pat that they indicate considerable feeling for harmony on the part of the poet.

An examination of the rimes yields the following results:

- 1). *ā* and *a* rime as in M. H. G. ll. 22-23, 265-266, 420-421, 799-800.
- 2). *ō* and *o* rime, 237-238, 299-300. The *o* in *son(e)* had become long through Nerger's Law and rimes with *ō*: 2 3-4, 375-6, 714-5.
- 3). *ī* and *i* rime: 115-6, 171-2, 205-6, 221-2.
- 4). *Marsilie* 48 ends with an accented long vowel to rime with *sne* 47.
ē and *ī* rime: 566-7.
ī and *e* rime: 42-3, 247-8, 279-280, 273-4, 333-4, 510-1, 758-9, 582-3, 634-5.
e and *ī* rime: 752-3.
e and *a* rime: 486-7.
- 5). Final *ā* rimes with final *ā*: 11-12, 732-3, 269-270, 25-6, 516-7, 243-4, 768-769-770.
-ā rimes with *-ār*: 41-2, 315-6.
- 6). *-e* and *-en* rime: 105-6, 712-3, 261-2. The preceding syllable in each case rimes and bears the accent.
- 7). *ch* < **hw* rimes with *ch* < *k*: *sach*: *sprach* twelve times, *brach*: *gesach* 704-5, *tobrach*: *sach* 353-4, *sach*: *gemach* 305-6. These are borrowed from the H. G. "riming dictionary." (See p. 164). *schrach* and *lach* 692-3 are H. G. *ch* < **h* rimes with *ch* < *g* in *genoch*: *gedroch* 245-6.
- 8). For *weit*: *geneit* 438-9 see p. 165.
- 9). The following words have been borrowed from the High

German for the sake of rime: *hantgedāt: hāt* 117-8, *gesamt: (lant)* 135-6 *gān: hān* 159-160, *lant* (in the plural): (*Heilant*) 5-6, *gäst: hāst* 22-3, *ungetalt: alt* 37-8, *entvān (?)*: *stān* 61-2, (*man*): *hān* 265-6, 786-5, (*rāt*): *gāt* 291-2, *stāt: hat* 325-6, *hān: lān* 327-8, (*begraven*): *haven* 349-350, (*dan*): *stān* 420-1, (*rāt*): *hāt* 466-7, 529-8, (*gedān*): *hān* 478-9, *sande (?)*: (*lande*) 658-9, *schrach: (lach)* 692-3, *bewant: geant* 728-9, (*missedāt*): *hāt* 797-8, (*blat*): *utgāt* 799-800, *gā: (nā)* 576-7, (*lant*): *gesamt* 578-9, (*hant*): *gesamt* 592-3, 608-9, (*lant*): *genant* 594-5, *genant: gesant* 606-7, *gesamt: bewant* 612-3, (*hant*): *genant* 628-9.

(*er*): *mir* 634-5, *gescheit: (seit)* 381-2,

(*Crist*): *ist* 123-4, 137-8, 213-4, 532-3, 343-4, 379-380, *ist: (vrist)* 795-6.

(*sīn*): *kindelīn* 239-240 etc., (*himmelrike*): *sichtichlike* 369-370, *geschicht: (nicht)* 412-3, *kindelīn: schepelīn* 490-1.

(*gut*): *dut* 285-6, 392-1, 671-670. *stunt: entczunt* 271-2. *waren: (op[p]enbaren)* 3-4, *sprach: ungemach* 536-7, (*varen*): *waren* 556-7, (*sach*): *sprach* 364-363, etc., *waren: (jaren)* 708-9. *nich: sich* 177-8 betray a H. G. copyist.

10). Examples of *Rührender Reim* are: *mildicheit: wer-dicheit* 544-5, *lant: Heilant* 5-6, *himmelrike: ertrike* 7-8, *stunt: upstunt* 351-2, *kindelīn: schepelīn* 506-7. *darna: Magdalena* 11-12, 269-270, 732-3.

11). The triple rime *mere: sere: here* 409-10-11 may indicate the loss of one or many lines as was noted on the copy of the Ms. which was collated by Dr. Gustav Milchsack, librarian at Wolfenbuettel. Notwithstanding, there is no apparent break in sense. Another occurs in *alda: Magdalena: appostola* 768-9-770 without apparent break. See Koberstein I, 120 11-16.

PART VI. RESULTS.

1). The poem is written in Middle Low German as the analysis of the phonology abundantly indicates.

2). The Low German is that of the *mek* region of which the centres are Brunswick, Halberstadt, Quedlinburg, Hildesheim, Wolfenbüttel, Magdeburg, Göttingen, Hannover, arranged in the order of greatest claim to being the home of the Low German poet.

3). Helmstedt Codex 894 does not seem to contain the or-

iginal Ms. if much weight is to be placed upon the evident displacements between lines 479 and 512. Also the presence of *om* for *eme* and *on* for *en*[*e*] 640, 643, 602, 607, indicate that the forms with *o* were original and that the forms with *e* are an attempt at normalization and revision.

4). Then the questions arise: Was the copyist a High German? Was the poet a Low German and if so from what region? My answers are: the scribe was High German; the poet a Brunswickian.

Reasons. The evidence that the scribe was more acquainted with H. G. is not convincing, it must be admitted. The strongest reason for this view is his writing of *d* for final L. G. *d*: *t* = H. G. *d*: *t* as well as for L. G. *t* = H. G. *s* or *sz*. See page 165.

The enigmatic *barbzen* 542, 669, = L. G. *barse*, *bardse*, *bardese* indicates his unfamiliarity with that word. *hute* for *hude* 116, *gelov'ich* for *gelov'ik* 779, the false double *pp* of *op*[*p*]*enbaren* 4, *graft* for *graf* 513, *wunnichlich*: *sich* 77-8, *nich*: *sich* 177-8 seem to be oversights chargeable to the scribe.

As for the language employed by the poet, it shows a large admixture of H. G. forms, most of which have been cited on p. 187 and are due to the influence of the H. G. poetic rimes. Add to these: *alsus* 17, *arbeit* 673, *affenspel* 494, *dic* 254, *dicke* 416, *dofte* 789, *dort* 665, *dridden* 269, *hinder* 413, *kroch* 684, *lichenam* 486, *micheel* 766, *nikein* 65, *redehaft* 231, *sagen* for *seggen* 29 etc., *wolgetan* 706, *bevelen* 399, *ver* 647, *vreislich* 408, *vrisch* 697, *gewant* 696, *geweldigen* 226, *bewiset* 393, *schaffe* 304.

There is not one word in the above list which does not occur in the language of one or more L. G. writers.

The phonology is in the main consistently Low German. The main stumbling block is final *ch* for *k* which has been discussed on p. 164. It is a phenomenon noted in the rimes of most L. G. poets and shows the influence of the literary H. G.

The morphology is nearly consistently L. G. The only striking deviation is in the formation of neuter plurals without ending as noted on p. 166. As these cases occur in the rimes, they may be explained on that ground. Against this phenomenon put the frequent use of forms of the adjective in *-n* in place of the regular dative *-me*: 575, 265, 95, 39.

All these irregularities point to a dialect on the border be-

tween High and Low German or to a large city largely under High German influence. This would account for the almost universal use of the prefix *ge-* conformably to H. G. use and to a much freer extent than usual in L. G. speech. It would explain the use of *alle* for L. G. *al*; of the false forms *alict* and *allent* assigned by Damköhler, Germania XXXV. 130, to the South of Low German territory. It would account for the H. G. *uns*, *unser* in lieu of L. G. (Low Saxon) *us*, *user*. It would account for the use of the prefix *der-* in *dernere* 534 *derwecket* 293, *derloste* 10, *derloset* 795, *derloven* 401, *derdenken* 280 *derkorn* 547. Originally Bavarian (see Weinhold Mhd. Gram. §§ 83 and 302). this prefix spread over Middle Germany into Brandenburg and even into Brunswick and Quedlinburg according to Tümpel, *Niederdeutsche Studien*, 1898, page 67.

The poem is from West of the Elbe and from the Southeast of the *mek* region. Now from all the data furnished by Tümpel it would seem that Brunswick, Halberstadt and Quedlinburg used mainly *ek*, *mek*, *dek* and *sek* about the first half of the 15th century. See *Nd. St.* passim. The other cities show too great a tendency to the forms with *i*. The same three cities use *we* (*wir*) prevailingly where *wy* is used in the rest of the *mek* region. Brunswick and Quedlinburg use *uns* in the fifteenth century. According to Tümpel's data the pronouns occurring in our poem as *eme*, *ene*, *em*, *en*, are regularly written with *o* in the *mek* region. The scribe normalized all but four as before mentioned p. 188.

It must be admitted that the data from Tümpel are neither satisfactory nor convincing. The author could have come from any city of the region. The most promising argument is from the use of *ū* for *ō*. Seelmann has shown in the *Jahrbuch für nd. Sprachforschung* XVIII p. 141 ff. that W. G. *ō* > *ū* in the Brunswick dialect of the 15th century. This is fortified by Wrede, *Anzeiger für deutsches Altertum* XXII, 112 ff. The *ū* is probably due to H. G. influence. Compare *gute* 19, *dut* 286, *muder* 345, *mut* 424, *mut* 386: *mote* 539, *musten* 4: *mostu* 406, *vorvuket* 181, *hude* 20, 572, *vuren* 15, *vur* 257 etc., *huf* 12, 317, 365, *erhuf* 142.

The preterits of the fourth and fifth *ablautsreihen* have *ē* in the plural in Brunswick and Quedlinburg in the fifteenth century according to Tümpel.

In the absence of other data I would assign the authorship of the poem either to a native of Brunswick or to a North Bavarian or other Middle German who had become thoroughly master of the Brunswick dialect through long use. He tried to avoid peculiar native words and phrases in order to give his work a more literary flavor.

His name will probably remain a mystery. His occupation was probably that of a monk. His education was evidently more than ordinary if I have succeeded in showing his knowledge of French, Latin and High German. I judge from the 799th line that the poem must have been a task which he was glad to get off his hands.

The time of composition may have been between 1400 and 1449, there is absolutely no evidence.

VAN SUNTE MARIA MAGDALENEN.

Fol. 60b.

Nach unses heren himmelvart
 Dat gesinde gar vorsendet wart
 De sine jungern waren,
 Went se musten openbaren
 5 Den luden over alle de lant,
 Dat de ware Heilant
 Goddes sone van himmelrike
 Was geboren up ertrike,
 Den luden to troste,
 10 Unde wu he se mit siner marter derloste.
 An korten tiden darna
 Huf sek Maria Magdalena
 Mit eren gesellen van dan,
 Beide wif unde man
 15 Vuren mit er ut der stat.
 Sunte Peter de bot unde bat
 Enem jungere alsus:
 (De heit Maximinus)

Fol. 61a.

He sprak: "Ek wil dat de gude
 20 Maria Magdalena si an diner hude,
 Dat du er nicht ave gast
 De wile du dat levent hast."
 De vrowe em alsus bevolen wart.
 Ok was mit er an der sulven vart
 25 Lazarus unde Martha
 Unde de gude Ma(r)cellina,
 De vor alle deme volke sprach
 Do se unsen hern predigen sach:
 "De buk is salich mach men wol sagen
 30 De dek to disser werlde heft gedragen".
 Darto de bruste [ge]benediet sint
 De du sogest du vil werde kint."
 Noch was mit en dar ein man
 Des ek genomen nicht en kan,
 35 De got, alse ek lesen hore,
 Makede seinde hir bivore,

- Und ander lude vele ungetalt
Beide junk unde alt
De se to den mere geleiden.
- 40 Do wolden nicht lenger beiden
De gesellen unde Maria,
Ein schep, dat se vunden dar,
Alle in sament se do gingen,
Eren segel se do ane hengen.
- 45 Do de weren upgetogen
De wint quam dar an geflogen
Unde dreif se balde over se
An de stat to Marsilie.
Do se quemen an de have,
- Fol. 61b. 50 Er segel nemen se ave
Und gingen ut dem schepe an dat lant
Und loveden got al tohant,
Dat he se gesendet hadde aldar
Und beden dat he se wisede war
- 55 Se to den luden quemen an dat lant
Den se sinen namen deden bekant.
Ein dorp se segen do
Aldar kerden se to,
Dar ne was leider nemant inne
- 60 De se dorch goddes sinne
Wolde an sin hus entvan,
Do segen se ein bedehus stan,
Dar inne bleven se de[n] nacht,
Ene wart dar luttik spise bracht
- 65 Noch der bedde nikein,
Ere kussen dat weren stein.
Vil wenich se slepen
Se bededen unde repen
Got an bet an den lichten dach,
- 70 Erer ninein nenes slapes plach.
Des morgens do der dach erschein
Dat volk quam al anein
Unde brochten opper den afgoden
Also en van hove was geboden.
- 75 Do dat Maria Magdalena sach

Fol. 62a.

- Se stunt up unde sprach.
Er antlat was so wunnichlich
Dat de lude alle vorleten sich
Unde segen se to wunder an
80 So rechte wol was se getan
An alle erme live,
Se en hedden ni van wive
So schones nicht gesein
Alse an er was geschein.
85 Ok was er rede also sote
Dat se sek vor er vote
Satten alle gelike
Beide de armen unde rike
Unde ne konden mit eren oren
90 De wort nicht vullenhoren
De er sote munt vorebrachte
Bet dat it gink to nachte.
Do bevol se se godde sedder
Unde heit se komen des morgens wedder.
95 Nu vornemet van dem anderen dage:
Do quam de here, hort ek sage(n),
Deme dat lant was underdan
Unde mennich wif unde man
Unde brachten opper den goden
100 Alse en was geboden
Dat se de gode beden
Dat se em gnade deden
Unde hulpen em enes erven.
Dit begunden se alle to werven
105 Herde vlitliken
Beide arm unde rike.
Sin wif quam ok aldare
Mit ener vrowenschare
De groten denst deden
110 Unde ok de godde beden,
An der sulven stunt
Maria Magdalena ok begunt
Fol. 62b Und innichlichen an den himmel sach
An erem herten se sprach:

- 115 "Here vader van himmelrik
Ik bidde hude [hute] erbarme dik
Over dine hantgedat
De de duvel sus vorleidet hat
Dat se anbeden de afgode.
120. Her ek bin to dek ein bode
Nu bidde ek ok vor se dek
Her vader [ge]twide mek
Dorch unsen heren Jhesum Crist,
De din eingeborn sone ist,
- 125 Nu gedenk an de gnade din,
Sende mek armen sunderin
Dat ek ene din wort so sage
Dat it ene vrome und dek behage."
To godde se do sach
- 130 Unde to dem volke se sprach:
"Nu vornemet alle gelike
Beide arm unde rike
Dorch wat we sint her gekomen
Juk to troste und ok to vromen.
- 135 We sint verne her gesant
Van over mer in dit lant
Juk to kundigen[de] dat Crist
War got was unde jummer ist
Und wolde geboren werden
- 140 Van ener maget up erden."
Dar mede swegen se alle,
Do erhuf se van der engele valle,
Wu Lucifer dorch sine hovart
Ut deme himmele vorstot wart
- 145 Und in de helle gesenket nedder.
Do wolde he sinen bor ervullen wedder
Na sek sulven he do began
Van der erden to maken enen man
Stark schone unde wis
- 150 Unde satte en in dat paradis.
Deme gaf he ok ein wif
Und heit dat se weren ein lif.
He sprak: "Wat juk bevalle,

Under disser vrucht alle

- 155 De etet al gemene,
 Sunder van dem bome allene
 Ete gi des so sterve gi".
 Do dachte de duvel: "Scal nu mi
 Min erve alsus avegan
 160 Unde schal it disse minsche han?
 Ik getet noch in dat vat
 Dat he eme ok wert hat".
 Tohant begunde he to sliken
 In enes slangen geliken.
 165 To dem wive sprak he an:
 "Dorch wat is dit an juk gedan
 Dat juk got disse vrucht vorbot?"
 Se sprak: "Dat we nicht sterven dot".
 "Nein", sprak he, "to den sulven stunden

- 170 So gi er entbitet mit dem munde
 So werde gi den godden gelik".
 Seit do vorgat de arme sik
 Und at unde gaf it deme man.
 Do reip unse here van stunt an:

- 175 "Adam, wu hestu gevaren so?"
 He sprak: "Dat wif brachte mek darto".
 Se sprak: "De slange vorreit *mek*" [mich].

Fol. 63b.

Do tornede god *sek* [sich]
 Und sprach: "Mit swete und mangerhande not

- 180 Schaltu erwerven din brot
 Ok schal de erde vorvluket sin
 An dem arbeide din."
 To dem wive sprak he dan:
 "Du schalt wesen under dinem man,

- 185 Noch segge ek dek mere
 Mit jammer unde mit swere
 Schaltu gewinnen dine kint
 Und alle de na dek komende sint."
 Do heit got de wise

- 190 Se werpen ut dem paradise
 In dit jemmerlike dal.
 Disen ewichliken val

- Ervede Adam up sine kint
De na em geboren sint.
195 Wat minschen wart na em geborn
De musten alle sin vorlorn
Bet an de sulven stunde
Dat sek erbarmen begunde
Got sulves over sin hantgedat.
200 Do vant he sulven den rat
Dar nemant darto dochte
De en erlosen mochte.
(He ne woldet sulven don),
Do dachte he, he wolde sinen son
205 Senden dat he sek vorwilde
Under minschen bilde.
Dat leit he de propheten wissagen
Over mennich jar und vor mengen dagen
Dat got up der erden
Fol. 64a. 210 Wolde geboren werden,
Wu he komen scholde dorch unse sunde.
Nu is gekomen dat salige stunde
Dat unse here Jhesus Crist
De ware goddes son geborn ist.
215 Den hebbe we gesein und gehort
Und schullen juk kundigen sin wort."
Do dit Maria Magdalena sprach
Dat volk se lefliken angesach
Und wunderde sek sere
220 Van wenne dat wif were
Der antlat so wunnichlich
So schone was so vrowdenrich
Und so rechte wol getan.
Se spreken: "Se were sunder wan
225 Van deme himmele ein bode
Van deme geweldigen gode.
We vornam gi so schone wort
Also van erem munde sint gehort?"
Des ne wundert mek nicht sere
230 Dat de munt hillich were
Redehaft unde sote

- De dar kuste unses hern vote.
 Do dachte de vorstinne:
 "Du schalt de leve diner sinne
 235 Don dissen elenden.
 Ek wil ene vorholen senden
 Spise win unde brot,
 Se bidden lichte eren got
 Icht he so weldich mochte sin
 240 Dat uns worde ein kindelin."
 Enes nachtes do de vrowe lach
 Fol. 64b. Uppe dem bedde alse se plach
 Do dachte se wu vor er stunde alda
 Maria Magdalena
 245 Und sprach: "Nu hestu genoch
 Alles des de erde gi gedroch
 Van eten und van drinken
 Und ne wult nicht bedenken
 Dat de god(d)es knechte dar ute legen
 250 Ane ~~hak~~ in dem regen.
 Van vrostes liden se grote not
 Und sint vilna hungers dot.
 So schere alse it dage
 Schaltu dic dinem manne sagen
 255 Dat he *en* [on] schaffe wes en si not
 Unde dat ek em dat entbot".
 Maria vur alsus van dan,
 Do de vrowe sek vorsan
 Wat se hedde gehort und gesein
 260 Se dorstes dem manne nicht laten vorstein,
 Se vrochtede torn unde slege
 Und leit et allet underwegen.
 Des andern nachtes do se sleip
 Maria Magdalena er aver reip
 265 "Wurumme sechstu nicht dinen man
 Dat ek eme entboden han?"
 Se vrochte aver eres mannes torn
 Un leit dat allet alse bivorn.
 Des dridden nachtes darna
 270 Quam aver Maria Magdalena.

- Er antlat bernde an der stunt
Alse al dat hus wer entczunt
Unde reip vil luder stemme:
Fol. 65a. "Sleppestu vil grimme
275 Mit der *naddern* [*vaddern*] deme wive din
De ne dorste nicht min bode sin?
Dat ordel is uneven
Schulle gi sus mit gemake leven
Van eten unde van drinken
280 Wes gi kunnet derdenken
Und jummer sin vul van wine
Unde nicht en sein kummer und pine
De god(d)es knechte liden?
Wu dor[n]e gi vormiden
285 Dat gi wedder gemak noch gut
En up disser werlde dut?"
Hirmede vur se van danne.
Dat wif sprak to dem manne:
"Here, hestu vornomen
290 Wat uns nu is vorgekomen?"
"Ja," sprak he, "nu gif mek rat
Wente mek grot angest anegat.
Ik bin ursachte oerwecket
Se heft mek sere vorschrecket."
295 Se sprak: "Ek rade wol darto
Dat we morgen vil vro
Ere gnade soken.
Wolde se des geroken
Dat se vor uns bede got
300 So were erwendet unse not".
Nicht lenger dat se beiden,
Vil schere se sek bereiden,
Sinen voget leit he besenden.
He sprak: "Schaffe den elenden
Fol. 65b. 305 Luden de ek to nacht sach
Herberge und gut gemach
Unde wan dat is geschein
So segge ek wil se sulven sein".
So schere dat gedan wart

- 310 Hoven se sek an de vart
 Do se de guden vunden.
 Nicht lenger se do stunden
 Se vel[I]en vor ere vote,
 De rene und de vil sote
- 315 Maria Magdalena
 Leit se nicht lange liggen dar,
 Up huf se se beide.
 Se sprak: "Mek is vil leide
 Dat gi mek beden van eren icht
- 320 Wente ek bin des werdich nicht
 Sunder got den heren allene
 Schulle we loven algemene
 Und eren jummer mer,
 De is so kreftich und so her
- 325 Dat it alle to sinem bode stat
 Dat de himmel bedecket hat.
 Den sulven schulle gi lef han
 Und de afgode lan.
 We het juk der sinne so berovet
- 330 Dat gi des gelovet
 Dat holt unde stene
 Grot unde klene
 Und wat de lude stellen
 Wurna dat se willen
- 335 An mannigerhande bilde
 Beide na vogeln unde wilde
 Icht men it lecht dat it nicht up steit
 Noch enen vot nicht en geit
 Icht men it ok tobreke
- 340 Dat id nummer wort spreke.
 We den hedde vor enen got
 De were wol der lude spot.
 Gi schullen geloven an Jhesum Crist
 De war got unde war minsche ist,
- 345 Den sin muder maget gebar
 Und jummer blift maget vorwar.
 De sulve leit dorch unse sunde
 An dem crucze vif wunde

- Dat he daran starf und wart begraven.
 350 Des mach men levende tuge haven
 De dit segen to der sulven stunt
 Dat he des dridden dages up stunt
 To der helle vor und de tobrach
 Und dat men en sedder mit uns sach
 355 Vertich dage up dem ertrike
 Enes minschen levende gelike.
 Nu merket wat ek juk sage:
 An dem vertigestem dage
 Do he mit uns at und drank
 360 In der stat darna nicht lank
 Gink he to enem berge van dan.
 Beide wif unde man
 De segen dat he mit uns sprach
 Dat unser itlik vil wol sach
 365 Dat he sek huf an de luchte
 Dat uns allen duchte
 Wu he siner wunderliken began.
 To der sulven stunde an
 Vur he to himmelrike
 Fol. 66b. 370 Uns allen sichtichlike,
 Dat wunder is an em geschein
 Dit hebbe we gehort und gesein."
 Do sprak de here und dat wif:
 "Vrowe erbarme dek over minschen lif
 375 Bidde den sulven god(d)es son
 Dat he uns gnade wille don
 Unde geve uns enen erven."
 Se sprak: "Ek wil dat gerne werven
 Wultu geloven dat Jhesus Crist
 380 War got unde war minsche ist."
 He sprak: "Is dat min wille gescheit
 An sinem denste men mek seit."
 Dar na nicht over lange stunt
 De vrowe vant enen leven vrunt
 385 In erem live ein kindelin.
 Se sprak: "De dach mut jummer salich sin
 Dat Maria gi her quam."

- Do dat er here vornam
 Do wart he innichliken vro,
 390 To der vrowen sprak he do:
 "De got de uns disse gnade dut
 De is milde unde gut
 Und bewiset uns de gode sin.
 Ik wil dek seggen den willen min
 395 Ik wil to Jherusalem varen.
 Dar en wil ek nicht vorsparen
 Ik wil dat wonder besein
 Alse dat is geschein.
 So wil ek eme bevelen tohant
 400 Min lif lude gut und lant
 Vrowe des sc(h)altu derloven mi."
 Fol. 67a. "Ja", sprak se, "here ek wil aver mit di."
 "Nein, du schalt hir heme bliven
 Und de tit vroliken vordriven.
 405 Du must ok unse lant bewaren
 Ok so mostu nicht varen
 Sint dat du dreigest ein kint.
 De wege harde vreislich sint
 Underwilen up deme mere."
 410 Se begonde wenen sere
 Unde sprak: "Ek segge dek, here,
 Wat mek also geschicht
 Ek en blive hinder nicht."
 Mit beiden armen se ene bevenk
 415 Unde vaste harde an eme henk
 Vil dicke se ene kuste
 Unde druckede en an er bruste
 Bet dat he er gewerde
 Des er herte gerde.
 420 Do gingen se beide dan
 Vor de gude Marien stan.
 He sprak: "Ek danke der gnade din
 Min vrowe drecht ein kindelin.
 Ok hore, vrowe, unsen mut:
 425 Unse lif lant unde gut
 Dat bevele we to diner plege,

- We varen water edder wege
Bet to Jherusalem in de stat
Dar got sin wonder gedreven hat.”
430 Se sprak: “Du schalt geloven mek
Alle des ek segge dek.
Vare sakerliken uppe mi,
Cristus schal geleiden di
Fol 67b. To Jherusalem in dat lant,
435 Dar wert dek Peter bekant.
Deme segge ek sende dek dar,
De betekent dek al de wonder gar.
Do hefte se en twe crutze up er *weit* [wat],
De ersten de gi worden up *geneit* [geneget].
440 Se sprak: “Hirmede varet god(d)e gegeven,
De behode juwer beider leven.”
Nicht lenger se do beiden,
To schepe se sek bereiden,
Ere segel wunden se ho,
445 Ein westerwint quam do
De se snelle brachte
Bi dage unde bi nachte
Verne up dat breide mer.
Do quam ein stormweder her,
450 De dreif se wedder unde vort,
De bulgen slogen over bort,
De segel toreten gar,
De vrowe wart missevar.
Van jammer unde van leide
455 Gink se in arbeide
Unde gebar an der groten not
Ein kint des blef se sulven dot.
Wat dede do de nie pelegrin
Do he sach de vrowen sin
460 Unde dat kint wenen began?
“Owe!” sprak he “ek arme man!
Wu bin ek komen to dissem schaden?
Min herte is so sere vorladen
Mit so rechter groter not.
465 Nu lit min leve vrowe leider dot,

- Fol. 68a. Dat kind mut sterven, des is nicht rat
 Sint it nene ammen hat."
 He knide vor dat dode wif
 Unde betastede alle eren lif
 470 Icht it ergen were warm.
 Dat kint nam he an den arm
 Jemmerliken he it ansach,
 Sere wenende he do sprach:
 "Owe, leve kindelin
 475 Ek meinde ek wolde din gevrowet sin,
 Nu bistu mek to schaden komen,
 Du hest diner muder dat lif genomen
 Und hest dek sulven den dot gedan
 Sint we dek leider nicht ammen han."
 [496] 480 Dat mer dat dovede sere
 [497] Do sprak de schiphære:
 [498] "Schulle we beholden unsen lif
 Fol. 68b. [499] So werpe men ut dat dode wif
 [500] Dat mer wil nicht dodes dragen
 [501] 485 Latet juwe wenen unde juwe klagen."
 [502] "Nena gi heren so were ek dot,
 [503] Latet juk derbarmen miner not
 [504] Unde dissés klenen kindelin
 [505] Dat nu leider ein weise mut sin.
 [506] 490 Icht se lichte leve noch
 [507] Entfoldet juk ein wenich doch."
 [508] Se spreken: "Schulle we unsen lif
 [509] Vorlesen dorch ein dot wif
 [510] Dat were ein grot affenspiel.
 [511] 495 Worumme drive we wunders so vil?"
 [480] Do sprak de meinheit:
 [481] "It si juk lef edder leit
 [482] Se mut varen over bort".
 [483] "Nena horet doch ein wort:
 [484] 500 Mires gudes nemet gi
 [485] Wu vele gi willen unde voret mi
 [486] To dem lande dissén lichenam."
 [487] Do spreken se alle ut ener stem:
 [488] "We wagen umme gut den lif."

- [489] 505 Do vateden se dat dode wif
[490] Unde eren man unde dat kindelin
[491] In ein klene schepelin
[492] Unde vurden se an dat lant.
[493] Under enem berch den he dar vant
[494] 510 Dar lede he dat wif sin
[495] Unde to eren brusten dat kindelin
Doch se nicht mochten beiden
Dat se er ein graft bereiden.
Eren mantel lede se over se.
515 Lude wenende dat he schre:
"Owe, Maria Magdalena!
Wat woldestu to Marsilia
To dem ungelucke min?
Vorwar de schult de is din.
520 Du sedest mek van deme Criste
Dar ek nicht ave ne wiste.
Du redest mek to disser vart,
Van diner bede min wif dragen wart,
Dat were nu beter ungeboren,
525 It mut dat lif hebben verloren
Unde mut gar vorderven
Unde na der muder sterven.
Dat mek din bede vorworven hat
Dat heft mek benomen din bose rat.
530 Gedenke dat we an dine hant
Fol. 69a. Uns sulven bevolen unde unse lant.
Bidde dinen heren Crist
Icht he so weldich ist
Dat he dernere dat kindelin
535 Unde der muder wolde gnedich sin".
Sere wenende *he* er sprach:
"Maria Magdalena dat ungemach
Dat ek drage an dem herten min
Dat mote vor dinen ogen sin".
540 Nach jammer sus sin herte rank,
De lude togen ane sinen dank
En in de barbzen nedder
Unde vurden ene to schepe wedder.

- Nu merket goddes mildicheit
 545 Unde Maria Magdalenen werdicheit.
 Got hadde gesproken dar bivorn
 Se hedde dat beste deil derkorn.
 Dat oewisede se wol an disser stunt,
 Up deme lande predegede er munt,
 550 Up dem mere trostede se den pelegrin
 Unde heit en vro unde secker sin,
 Se lede den stormwint,
 Bi dem stade wogede se dat kint.
 Noch provet ein wunder aldermeist:
 555 Des doden wifes geist
 Heit se mit eren manne varen
 Unde se wil den lichnam bewaren.
 Sus vur mit dissem pelegrin
 Alle wege dat wif sin
 560 Also dat se neman sach,
 Se sach unde horde wat men sprach.
 Fol 69b. Unde horet wunder alle insamen
 Van deme doden lichnamen,
 De sogede dot dat levende kint
 565 Dat noch regen noch de wint
 Noch de rife edder de sne
 Dat kint bedoweden ni,
 Noch de hete sunnenschin
 Besalwede nicht de varwe sin.
 570 It ne hungerde noch ne dorste
 Noch vorwandelde sek van vorste.
 It bewarede in erer hude
 Maria Magdalena de vil gude.
 We gripen an dat mer wedder
 575 Wu it unsen pelegrin sedder
 Up siner vart to handen ga.
 In korten dagen darna
 Quam he gevaren an dat lant
 Dar en Maria hadde gesant.
 580 Ene strate gink he do
 De togen Jherusalem to.
 Dar togede he dohen,

- Dat was al sin sin
Wu he dar queme
585 Dar he Sunte Peter vorneme.
Do weddergink eme ein man
De en viagen began
Van wenne he were
Unde wat he brochte to mere,
590 We ene hedde in dat lant
Mit deme tekene gesant.
Fol. 70a. He sprak: "Dit crutze negede mek up tohant
Ein vrowe de mek heft gesant
Verne over se in dit lant,
595 Maria Magdalena is se genant."
Do sede he eme rechte
Sin lant unde sin gesle(c)hte
Unde van wanne he was gekomen
Unde wat schaden he hadde genomen
600 An sinem leven wive
Unde an sines sulves live.
Do bat he *en* [on] ener bede
Dat he dorch got dede
Unde wisede en icht he kunde
605 Dar he enen man vunde
Dede were Peter genant,
To deme hedde se *en* [on] gesant.
Do sprak Sunte Peter tohant:
"Unse her got heft dek hergesant,
610 Sin vrede si mit dek,
Wes rechte willekomen mek.
Du hest wol dine vart bewant,
Se heft dek to rechte gesant,
Nu ne twivele du nicht
615 Wat dek si geschein edder noch geschicht,
Dat kummet dek alle to gude.
Wes vro an dinem mude,
Icht din kint mit dinem wive
Ene wile rowet an dissem live,
620 God(d)e is des nicht to vil,
He mach wol schicken wan he wil

- Fol. 70b.
- Dat du se seist beide gesunt,
 Des helpe he dek in korter stunt.
 He mach dine jemmercheit
 625 Unde din grote herteleit
 Dar to din elende
 Bringen to enem saligen ende".
 He begreip en bi der hant.
 He sprak: "Ek bin Peter genant
 630 Ik wil wesen de geselle din
 Dorch de[r]leven vrowen min
 De vil seligen Marien.
 Ne wil ek din nummer vortien
 Ek ne bringe dek wedder to er
 635 Des schaltu geloven mir."
 He brachte en mit sek an de stat,
 Sunte Peter he do bat
 Dat he muchte sein
 Wat dar wonders wer geschein.
 640 Do sede he *eme* [om] besunder
 De mannichvalden wonder
 De got bi sinen tiden dede.
 He wisede em alle de stede
 Dar he gemartert unde begraven wart
 645 Unde de stede siner himmelvart
 Unde wur gewesen were unse her,
 It wer na edder ver.
 Dar dede he em allet kunt,
 Nicht eins sunder to menger stunt.
 650 Sus bleif he mit *eme* [ein] dar
 Vulkomen twe jar
 Dat he mennich wonder sach.
 Enes dages Sunte Peter sprach:
 "Geselle du schalt to lande varen
 Fol. 71a. 655 Cristus sulven mute dek bewaren,
 De schal dek wol geleiden.
 Dine vrunt to lande beiden".
 Vroliken he ene sande
 Wedder heim to lande.
 660 He sprak: "Ek blive bi dek nacht unde dach

- Dat dek nicht geschaden mach.”
Do he an dat schip quam
De wint den segel vor sek nam,
Sus vur[t] he nacht unde dach
665 Bet dort da sin wif lach.
Do sufte he vil sere
Unde bat de schiplude an dem mere
Dat se en vurden tohant
Mit ener barbzen an dat lant.
670 “Isset dat gi dit gerne dut
Juwe lon dat schal werden gut.”
Vil schere dat wart gedan,
Do vel[l]en se dat arbeit an
Unde vorden ene an dat lant
675 Dar he ein kindelin vant
Spelende allene
Mit musschelen, unde stene
Hadde it vele vor sek genomen.
Do it de lude sach komen
680 Do begonde it sek to vlien
Uppe henden unde knien
Do it de lude vornam
Bet it to der muder quam.
Vil balde it under den mantel kroch
685 Unde vuste an de bruste sloch.
Do vorwunderde eme vil sere
Wat dat vor ein kint were
Unde he gink em na up dat spor
Dar it gekropen was vor
690 Bet dat he to der muder quam.
Do he den mantel avenam
Van groter leve dat he schrach
Wente se so wunnichliken lach
Icht se entslapen were.
695 Do beschowede he noch mere
Al er lif unde ere gewant
Dat he so vrisch denne noch vant
Dat eme nictes nicht en war
Wan also he it lede dar.

- 700 Do wolde he nemen dat kindelin,
 Dat henk sek an de muder sin
 Mit sinen kleinen armen,
 Des begunde en ser to erbarmen,
 Doch he it van er brach.
- 705 Lefliken he it angesach
 Do was it also wol getan
 Dat se it dorch wunder segen an
 De dar bi eme waren,
 Went se bi so korten jaren
- 710 Ni hedden so schone kint gesein
 Also an dem kinde was geschein.
 Do sprak he vroliken:
 "[Ge]benediet si in himmelrike
 Jhesus Cristus goddes son
- 715 De sulk wunder wil don
 Dorch de vrundinnen sin
 Marien Magdalenen de vrouwen min
 Dat he disseme kinde sin leven
 Bi der doden muder hat gegeven.
- Fol. 72a. 720 Maria vrowe min
 Erbarme dek over dinen pelegryn
 Unde bidde Crist dinen heren
 Dat he dek darmede wille eren
 Unde geve mek wedder an disser stunt
- 725 Min wif levendich unde gesunt.
 Dar en twivele ek nicht an
 Wultu it, dat schut wol sunder wæn,
 So were min vart wol bewant
 Unde vroliken al min leit geant".
- 730 He en hadde de[r] rede ni vullenbracht
 Up stunt se mit vuller macht,
 De vrowe unde sprak darna:
 "Vrowe Maria Magdalena
 Dek heft got grote gnade gegeven,
- 735 Van diner gode hebbe ek min leven,
 Du stundest mek bi an miner not,
 Werestu nicht so were ek dot".
 Do de man dat gesach

- Herde vroliken dat he sprach:
740 "Levestu vil leve wif
Noch lever denne mins sulves lif?"
"Ja ek, here", sprak se do,
"Ek kome van der vart itto,
Ik was bi dek alle wege
745 An Sunte Maria Magdalenen plege.
Alse Sunte Peter was mit dek
Also was ok de gude bi mek
Dat ek wol hørde unde sach
Wat men dede edder sprach.
Fol. 72b. 750 In de stat to Jherusalem,
To Nazareth, to Bethlehem
Unde wur du werest hen
Dar was ek de geselle din,
Wat mek weddervur an dissē dage.
755 Dat kan ek dek alle wol sagen."
Gar lefliken he se kuste
Unde druckede se an de bruste.
Bi henden se sek vengen,
To dem schepe dat se gingen,
760 Vroliken voren se do,
Dat volk was gelike vro,
Dat got dat wonder hadde ge-
lan
Mit der vrowen unde dem man.
Darna an korten stunden
765 Quemen se to lande unde vunden
Volkes ein michel her
Up deme stade bi dem mer,
Den predigede god(*d*)es wort al da
Maria Magdalena
770 Der apostelen apostola.
Do quam unse pelegrin
Unde mit em dat wif sin
Unde velen vor er to vote nedder
Unde stunden up unde seden er wedder
775 Allent dat en was geschein
Leten se er witliken vorstein
Dat anders nicht nein got were

Wanne Jhesus Cristus, unse here.
"An den gelov'ich unde min wif,
780 Beide lude lant unde unse lif
Schal jummer stan to sinem bode
Fol. 73a. Unde ek vordrive de afgode
Wur de in minem lande sin.
Ek unde alle dat volk min
785 Moten ein Cristenlevent han."
Dar wenede van leve mennich man
Unde loveden got der wunder sin.
Unde de gude Maximin
Dofte den heren unde sin wif
790 Unde darto vil mengen lif.
Do kos de here to hant
Twe [to] bischope over dat lant.
Dit dede got unse here
Dorch Sunte Maria Magdalenen ere
795 Went se van sunden derloset ist.
So erwerwe se uns in korter vrist
Ruwe umme unse missedat
Wen se den besten deil derkoren hat.
Dit sulve is dat beste blat
800 Unde dit bok ok al hir utgat.
Amen.

BIBLIOGRAPHY.

The following authorities and Mss. were used by me in the preparation of the edition just presented:

MIGNE, *Patrologia. Series Latina*, 1844-55. Especially vols. 31, 85, 92 and 15.

BOLLANDISTORUM *Acta Sanctorum*. Vol. V. Julii. 1643—.

FAILLON, *Monuments inédits sur l'apostolat de ste. Marie Madeleine en Provence etc.* 1865.

CLARUS, L. *Geschichte des Lebens der Reliquien und des Cultus der heiligen Geschwister Marie Magd., Martha und Lazarus.* 1852.

LACORDAIRE Père H.D. *Die Heilige Maria Magdalena. (Trans.).*

RABANUS MAURUS. *De vita beatae M. M. et sororis eius s. Marthae.* See Migne's *Patrologia*. Vol. 112, p. 1493 ff.

VINCENTIUS BELLOVACENSIS, *Speculum Historiale* Lib. X. Cap. 94-102. Copied from the copy in library at Wolfenbuettel.

JACOBUS A VORAGINE, *Legenda Aurea*, Graesse's edition Breslau 1890.

KNOERK, OTTO. *Untersuchungen über die me. Maria Magdalenen-
enlegende.* Ms. 108 Laud. 1886.

HAUPT JOSEPH. *Wiener Sitzungsberichte* 69-170 ff. and 70-101 ff. Discussion of *Das Veterbuch*.

MICHAUD, *Biographie Universelle*, for life of VINCENT. Vol. 43.

BUTLER, PIERCE. *Legenda Aurea* etc. 1899. Johns Hopkins U. dissertation.

ECHARD et QUETIF. *Scriptores Ordinis Praedicatorum.* Paris 1719.

GERMAN VERSIONS IN VERSE.

Das altdeutsche Passional, KARL A. HAHN. 1857.

Vienna Codex 2841 contains the Alemannic version incomplete.

Karlsruhe Codex (St. Georgen) 66 is a portion of the preceding with slight variants.

The *Weingartner Ms.* in *Stuttgart* is identical with the *Passional*.

Vienna Codex 2862, folia 106-113. 1434 A. D.

Berlin Codex 245. See *Zeitschrift f. d. Altertum* XIX-159 ff. and *Anzeiger f. d. Altertum* VI-III.

PROSE.

Helmstedt Codex 1392, fol. 150^b-156. *In festo conversionis beate marie* etc.

Helm. Cod. 1234, fol. 279^a-283. Low German sermon on virginity of M. M. etc. Follows *Legenda Aurea*.

Helm. Cod. 317. All miracles, Low German. A. D. 1472.

Helm. Cod. 1172. *Psalterium* beat. M. M. Latin.

Brunswick Incunabulum 127, A. D. 1499. Low German. Very short.

Berlin Folio 761. 233^b-239^a. High German. From *Legenda Aurea*.

Hannover Codex 239. *Van sunte Maria Magdalenen bekerynghe* etc.

Berlin Codex 261. Niederrheinisch. cf. *Anzeiger für Kunde d. Altertums* V. 255, 337.

Helm. Codex 237. *De virginitate M. M.*

Brunswick Incunabulum 105 *Laudes Mariae*.

Brunswick Incunabulum 127.

Augustan Ms. I. C. *Calendarium*.

Brunswick Cod. 101. 15th cent. 150^b-153^a. Latin sermon.

Munich Codices 4617, B. 117 and Tegernsee 220. Latin.

FRENCH VERSIONS.

GUILLAUME LE CLERC DE NORMANDIE. *Boehmer's Romanische Studien* IV 523-536.

See C. CHABANEAU in *Revue des Langues Romanes*. X. XI. XII. XIII. XIV. and XV.

ENGLISH VERSIONS.

HORSTMANN, *Altenglische Legenden* 1881. N.F. Einleitung 58.

HORSTMANN. *Barbour's Legendensammlung*, 1881. p. 123.

OSBORN BOKENAM. *Legenden*, Horstmann, *Altenglische Bibl.* Kölbing. 1883. Legend of M. M. p. 126 ff.

FURNIVALL, F. J. *The Digby Mysteries*. Shakespeare Society. 1896. Especially pages 98-130.

HORSTMANN. *The Early South English Legendary or Lives of Saints*. Ms. 108 Laud. 1887. Pages 462-480.

ABBOTSFORD CLUB. Edinburgh I. 62-164. (1834-5). Same as FURNIVALL.

